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A program of marriage preparation for the naval service.

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A PROGRAM OF MARRIAGE PREPARATION FOR THE NAVAL SERVICE

Robert Francis McComas

A PROGRAM OF MARRIAGE PREPARATION FOR THE NAVAL SERVICE

A Thesis
Presented in
Partial Fulfillment
of the Requirements for
the Degree of
Master of Theology
(Scientiae Theologicae Magister)

By

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HARVARD DIVINITY SCHOOL

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CHAPTER I

THE NEED AND THE PLAN

Thirty-four out of every one hundred marriages end in divorce. Many divorces are preventable and unnecessary. It is significant that we discover in the study of divorce statistics that 36% of the divorces are granted during the first four years of marriage, and 66% during the first nine years of marriage. It is a well known fact that the causes assigned in court action do not reveal the true causes of breakdowns. The fact that such a high percentage of breakdowns occur during the first ten years of marriage seems to indicate, on the basis of recent studies made, one or more of five conditions:

1. A number of young people who marry are poorly suited to each other. They discover too late that they should not have married at all.

2. The foundations on which marriage and family life rest: the legal, the economic, the biological, the psychological or the ethical, are either weak or defective. These weaknesses are not corrected, as they often could be, in the light of present day knowledge.

3. The young man and woman are both unprepared by education and training for the responsibilities of marriage and

are unable to cope with the problems that arise.

4. The couple lack, during the early and critical years of marriage, the guidance of experienced counselors who in many cases could help them prevent disruption of their married life, through expert discussion of problems, and aid in the adjustment of personality conflicts.

5. Many servicemen marry who are immature; many marry in haste; and many are physically separated early by virtue of military orders with no opportunity to adjust themselves to each other and to build up comradeship.[1]

These marriages are doomed to failure, at least in most cases. The key to the problem is a sound psychological preparation for marriage undertaken by enlightened and loving parents and reinforced by a sound marriage and sex education program in the schools and churches. Since a program of this sort is a long way off, and already too late for many about to marry, there is an urgent need for a hearty effort on the part of all chaplains in the naval service to organize on their ships and stations, a sound program for marriage preparation. The program presented here is considered to be the minimum effort we should make on behalf of a more adequate education for marriageable personnel of the naval establishment.

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[1]Sidney E. Goldstein, Marriage and Family Counseling (New York: McGraw-Hill Book Company, Inc., 1945), p. 431.

This program should include a general lecture on the spiritual foundations and personal qualifications essential to a good marriage, offered to all personnel as part of the character education program. It should include a special presentation on the nature of personality and of a proper concept of emotional maturity. It should include separate marriage clinics for Catholic and non-Catholic personnel, and extensive private interviews, insisted upon for all couples to be married by the chaplain. These interviews should also be encouraged for personnel to be married elsewhere when it is known that the person officiating will not be holding such a period of instruction.

It is fondly hoped that some of the material presented herein will be of help to chaplains, military and otherwise, who are interested in setting up a program of marriage preparation for their personnel. An effort has been made to avoid duplication of work known to have been done by other chaplains and which is available for reference. One such paper was prepared in 1951 by Chaplain Frederick W. Brink, USN, for the Working Group on Human Behavior of the Research and Development Board of the Office of the Secretary of Defense. It is entitled, "Marriage and Service Personnel."

Some facts regarding the organizing and operation of the Marriage Clinic at the U.S. Naval Air Station, Memphis, Tennessee, will be set forth for whatever help they may be to a chaplain interested in operating such a clinic.

The major portion of the thesis will set forth in lecture form, material considered essential to a marriage preparation program. Material suggested for the character education program has been prepared with due respect for the fact that many faiths are represented in these conscript classes. Controversial topics have been carefully avoided. Questions which come up in controversial areas during these classes should be tactfully deferred and answered in private, or the person referred to a chaplain of his own faith. Material is also presented for recommended use in the non-Catholic Marriage Clinic.

The first marriage presentation as part of the character education program includes some reflections on the spiritual foundations of a good marriage as well as a consideration of the meaning and importance of love.

A second presentation for the character education program deals with some basic material to promote student thinking on important factors to consider in wise mate selection.

A third presentation deals with personality in general and emotional maturity in particular, as they are deemed significant to a good marriage.

Presentations for the non-Catholic Marriage Clinic are set up for two three hour sessions, called preliminary and advanced sessions for purposes of distinction.

The first lecture at the preliminary session is on the biology and physiology of sex. It should be given by an ex-

perienced non-Catholic physician, sympathetic to the chaplain's purpose in conducting the clinic and respectful of his spiritual concept of marriage. Many doctors have not given such lectures in a clinic setting and the heavily documented presentation presented here gives the chaplain something to show the doctor when he asks what is expected of him in his portion of the first session. Much of the good the chaplain hopes will come out of this effort can be destroyed if the doctor and the chaplain do not reflect an easy and natural harmony of purpose and spirit.

The second lecture recommended for the preliminary session of the clinic deals with a philosophy of marriage. It goes into details significant to a non-Catholic Christian which are purposely omitted in the suggested character education presentation designed for men of all faiths.

The third portion of the preliminary session deals with the psychology of sex. This is an advantageous time to deal with this subject since many newly learned terms and biological facts concerning sex are fresh in the student's mind as a result of the doctor's presentation.

Experience has proved it wise to schedule this presentation on the psychology of sex as the third and final period of the preliminary session. The doctor's lecture and a proper philosophy of marriage are felt to be basic to a proper psychology of sex and the questions provoked by the latter presentation are often numerous and time consuming. If the pre-

sentation is scheduled for the last period, the class can be dismissed on time and those persons having more questions can be invited to remain. It is felt that the three hour session, though not ideal, is justified in a military situation, where watches,leave, liberty, and transfers might interfere with students attending an extended series of one hour sessions. Where a three hour session is attempted, however, it is extremely important to have a ten minute smoking or coffee break every hour. Plenty of time needs to be allowed for questions if the clinic is to meet the personal needs of the students. The more informally the material can be presented the greater the likelihood of a significant response on the part of the students with important questions. Student participation should be controlled by wise leadership and kept related to the subject under discussion. Group discussion grounded in a basic and mutual acquaintance with certain material presented in class and skillfully guided by a wise leader can be very beneficial. Detached from such a common ground, it can degenerate into a haphazard sharing of ignorance, and a waste of precious time.

The advanced session of the clinic was found to be of interest to those who were right on the verge of being married, or who had been recently married. The first presentation designed for the advanced session, and presented herein, deals with the rugged business of home management and finance. This is felt to be particularly important since next to sex

difficulties, economic troubles are the chief cause of divorce in the first year of marriage. Studies of marriage problems by Landis and Landis also reveal that, next to sexual adjustment, problems connected with the handling of money, took the longest amount of time to solve.

The second and final period of the advanced session and the clinic is devoted to an informal discussion of all that has been covered. Two hours are allowed for this important portion of the program. The doctor and the chaplain should both be present. An alternative for this final period is to have a doctor, a lawyer, and chaplains of more than one denomination, sit as a panel and permit the students to direct their questions to the professional man of their choice.

A final section of this thesis deals with the importance of the chaplain's interview with a couple planning for their marriage, and the relevance of the private interview to the overall program.

CHAPTER II

THE MARRIAGE CLINIC: AN HISTORICAL STATEMENT

The Navy's pioneer effort in the field of marriage preparation, using the formal instrument called "the Marriage Clinic," was undertaken at the Naval Air Station, Memphis, Tennessee. It was a joint venture of the Chaplains and the Medical Department then under the leadership of Chaplain Robert F. McComas, and Captain George Ribble, MC, USN. Chaplain C. C. Bachmann and Dr. Vance Senter were the co-founders of the clinic in June 1953. They also did most of the instructing. When Chaplain Bachmann was released to inactive duty in January 1955, Chaplain McComas worked with Dr. Senter. Dr. Senter was detached in June 1955, and Chaplain McComas in August. The clinic continues to be conducted as a joint project of the chaplains and doctors attached to the Naval Air Station.

The basic idea was taken from the civilian practice of Chaplain Bachmann who had worked in a clinic at the Austana Hospital in Chicago. At Memphis, it was decided to conduct the clinic for the edification of those sailors and marines who were interested in increasing their chances for a good marriage by a more adequate preparation than is normally undertaken by a serviceman contracting marriage.

In the beginning Chaplain Bachmann expected that three phases would be required to meet the various needs of men for information regarding marriage. In Phase I he would instruct those who had no immediate plans for marriage but who were interested in a general preparation for the marriage they hoped one day to consummate. Phase II would be for the instruction of those who were engaged or who expected to get married in the near future. Phase III was designed for newly married couples who had troubles concerning which they needed help or who merely wanted more instruction to aid in the solution of problems they felt were bound to arise.[1]

This plan for the clinic still remains a goal. In actual practice, Phase I was handled by marriage instruction given through the instrument of the character education program to all personnel, and by including persons with no immediate plans for marriage in the Phase II program of the clinic. The bulk of the effort was concentrated on the Phase II level of preparing those who were on the threshold of marriage. Chaplain Bachmann's experience with Phase III in civilian practice leads him to believe that such sessions should be held on the group discussion level rather than using the formal presentation method which he feels stifles the release of feelings and the expression of basic personal problems.

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[1] Report of Chaplains' Conference, Naval Air Training Command, Pensacola, Florida, October, 1954, p. 165.

At Memphis, the Phase II sessions were held once or twice per month on Monday evenings. The sessions were about two and a half hours in duration. It was established practice to have the students fill out a confidential information card at the beginning of the session in order to provide a permanent record for future studies of the clinic and for follow-up purposes connected with the needs of the individual students. A sample of this information card is shown in Appendix "A".

Appendix "B" is Chaplain Bachmann's statement of the clinic procedure he followed, and explained to each student at the opening session. At this time he would also comment on the good reading materials in this field. He would place a limited bibliography in the hand of each student and indicate which books were available in the station library. An effort was made to have all the books listed in the bibliography available either in the station library or the chapel portable library.

The chaplain always had on hand an ample number of copies of the "Sex Manual" by Dr. G. Lombard Kelly. It is an excellent booklet on the biology of sex, written for the married layman or for those about to be married, and it is obtainable only on the prescription of the physician. It is sold at cost to interested students during the intermission. This book is also available in a Catholic edition.

The presentation technique used for that portion of the

clinic reserved for the chaplain, varied with the individual chaplain. For eighteen months, Chaplain Bachmann followed this general procedure. He would find out, using the group discussion technique, the knowledge of the men regarding marriage, sex and its relationship to marital adjustment, and the reasons they had for wanting to get married. The chaplain would write these answers on the blackboard for the group to see and evaluate.[1] Sometimes he approached the group by calling for each student to state the one thing that had been troubling him since he had been thinking about his marriage. This may be connected with his reason for coming to the clinic. It usually led to a discussion of the specific things in which they were interested rather than presenting information according to a prepared outline, where one may or may not satisfy the crying needs of the particular students present. Chaplain Bachmann regarded this as group counseling.

Upon other occasions the outline was used as a "take off" in arousing questions that may have been in the back of the students' minds. Another technique used was to have the students use a part of the sex knowledge inventories by Dr. Gelolo McHugh of Duke University. This had the general effect of making the students realize that they had a real need of more knowledge in this sex field. Dr. McHugh's Form "X" contains eighty questions about general sex knowledge and his

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[1]Report of Chaplains' Conference, p. 166.

Form "Y" has to do with the anatomy and function of sex. These forms can be profitably used in premarital interviews on a private basis where an individual or couple are willing to invest the time required to do a thorough job in answering all the questions, and where the chaplain is willing to analyse and interpret the results for them. It was found that a shorter list of questions could be used at the clinic where time is at a premium, and be just as effective in shocking the students into an awareness of their sex knowledge deficiencies. It also provides an excellent introduction to the doctor's presentation on the anatomy and physiology of sex. Sex Knowledge Inventories are available to any chaplain by writing to Dr. Gelolo McHugh, 6725 College Station, Durham, North Carolina.

When Chaplain McComas made the chaplain's presentation in 1955, he made a more formal presentation on the philosophy of love and marriage. He gave his presentation following the doctor, so the students would have the information presented by the doctor as a basis for understanding the philosophy of love and psychology of sex.

The doctor's presentation usually consumed the better part of an hour. He used colored charts of the human anatomy, depicting certain anatomical and physiolgical functions of sex. Such subjects as the function of the male and female reproduction system, fertility, sterility, impotence, ovulation, sex hygiene, birth control, pregnancy and climacteric

were covered. Questions are interspersed throughout the doctor's hour and after his informal presentation, personnel are invited to pose further questions.

There was no segregation of the sexes at the clinic. Although many more men than women attended, there were a few women at most sessions, and no significant difference was found in the atmosphere when women were present.

Advertising of the clinic is very important. The name itself may be misleading, but this would be true of most any words chosen. All words have certain connotations based on past associations which make it difficult to apply them to something new. This problem can best be handled by a good publicity and education program. In a military situation, this is impossible without the complete cooperation of the Commanding Officers, the chaplains, and a majority of the Commissioned and Petty Officers. Where the Commanding Officer is enthusiastic and gives voice to his interest at Head of Department meetings and before the crew, in addition to notices in the Plan of the Day and an official Instruction on the clinic, the cornerstone of good publicity is laid. Beyond this, station newspaper coverage, posters at strategic locations which are tastefully done and periodically changed, enthusiastic descriptions of the scope and purpose of the clinic given at indoctrination sessions for new personnel, good salesmanship by chaplains at character education sessions on marriage, and the use of chapel Sunday bulletins, have all

been used and proved to be effective vehicles in promoting clinic interest.

In addition, a list of people desiring to attend the clinic is maintained. If personnel respond to the advertising by manifesting interest in attending, their names are recorded. If they indicate their interest on the Confidential Information Card which they fill out at the Indoctrination lecture or in checking through the chaplain's office on reporting aboard for duty, their names are recorded. If they express their interest on the Pew Cards provided for their use in all chapels, this fact is noted. These personnel are contacted by letter just prior to a session of the clinic and reminded of their expressed interest in attending. They are asked to confirm their reservation at the next session by telephoning the chaplain's office. In this way, attendance at the clinic can be kept up and well controlled. A limit of thirty was set to aid in keeping the classroom atmosphere and to make the group discussion technique feasible.

The initiative for starting a clinic of this nature rests with the chaplain. It has been found that Medical Officers in general have had little experience in this sort of work. Chaplain Bachmann's experience in and out of the Navy has convinced him that this sort of endeavor is strange to the medical setting and needs more cultivation as a means of preventative counseling and psychotherapy. The Memphis experiment will be extended in this area with the assignment of

two chaplains recently trained in the field of psychiatric insight into marital problems at the Menninger Clinic in Topeka, Kansas.

A chaplain starting a clinic at a naval station will do well to search for a doctor who has a sympathetic interest in the project. The chaplain should be convinced of the fact that the doctor's ideas of marriage are compatible with his own, that his attitude toward sex is wholesome and that his interest in the clinic is genuine and not inspired by a military order of his Senior Medical Officer. It would be better to use a civilian consultant at the clinic and defray the cost by charging each student a small fee, than to use a doctor who disqualifies himself by lack of interest or a disparity between his views and those of the chaplain. Civilian consultants are used at Naval Hospitals to bring sick personnel the value of the best professional knowledge and skill available in the area. The family is so important to the morale of servicemen, and mental and emotional ill health is so frequently connected with chronic marital difficulty, that the chaplain is justified in holding out for the best professional service available. Needless to say, the Senior Chaplain has the obligation to make his best qualified chaplain available for the clinic and to permit him sufficient time for personal preparation and proper administration of the clinic.

The only significant attempt made to evaluate the suc-

cess of the clinic was made by Captain J. Floyd Dreith, ChC, USN., the Plans and Policies Officer in the Chief of Chaplains Office. In April, 1955 he interviewed over sixty persons who had attended the clinic. The men were practically unanimous in their praise of the clinic and grateful for the sound information obtained from both the doctor and the chaplain, which has served as a foundation for a better understanding of themselves in relation to the opposite sex, whether they were married or not. Some of the comments are those of single men, some of men recently married, and some of men who were married before they attended the clinic. A selection of these comments appear in Appendix "C".

By August, 1955, five hundred persons had attended the clinic. Statistics in Appendix "B" indicate the interests and needs of these men. Chaplain Bachmann compiled the statistics on the first two hundred seventy four attenders for the Chief of Naval Air Training Chaplains' Conference in October, 1954. His figures were revised in August, 1955 to include those who had attended the clinic between October 1954 and August 1955.

The number of people who have gone to see the chaplain or doctor after having been to the clinic has been an indicator of the worthwhileness of the clinic. Many who merely heard of the clinic have also made appointments with the chaplain or doctor to talk over their problems and plans for mar-

riage.[1] The number of weddings aboard the station in which couples involved were thoroughly indoctrinated, substantially increased.

The clinic according to Chaplain Bachmann served as a means of getting personnel contemplating marriage to take advantage of instruction and information which might otherwise have been neglected in preparing for marriage.[2]

The significant number attending advanced sessions also indicated that many men are willing to learn all they can to improve their chances for a successful marriage. Chaplains everywhere would do well to meet the challenge of this real interest.

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[1] Report of Chaplains' Conference, p. 171.

[2] Ibid., p. 171.

CHAPTER III

SPIRITUAL FOUNDATIONS OF A GOOD MARRIAGE

(First Half of Presentation No. 1 for Character Education Program)

Marriage is a civil contract. Most religions insist that it is infinitely more than that, but none can say it is less than that. Each person who contracts marriage assumes certain responsibilities in relation to his mate, himself, the offspring, and society. The state cannot standardize all of these responsibilities under law, but it does attempt to do so in those areas considered most important.

"Legal regulation of marriage is necessary for those incidents with respect to which society cannot dispense with rules more clearly defined than the more general principles of religion and morality, or where authoritative determination is necessary in the interest of the community. Third parties must have a way of knowing whether two individuals are or are not married to each other, and such possibility cannot be afforded other than by law."[1]

The decision to marry is a highly personal matter, but once you decide to do it, it is not valid unless you comply with the laws of the state or territory in which it is con-

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[1]Vergilius Ferm, An Encyclopedia of Religion (New York: The Philosophical Library, 1945), p. 471.

tracted. Since it is a contract, both parties must enter it with full knowledge and agreement. Intoxication, deception regarding age or marital state, coercion, concealment of pregnancy, sterility, or insanity, are all causes for annulment. The court can declare that the marriage never existed. This can cause financial difficulty, in addition to all other unpleasant results, for those who are in the Navy. Where allowances have been collected from the government on the basis of evidence submitted by the serviceman for the purpose of proving his married state, refunding of the money has been required of them upon the invalidation of their marriage by a court.

Common law marriages are recognized in twenty-one states. The requirements vary, but in general, if a man and woman live together and pass themselves as married in the community where they reside and this relationship continues for a specified minimum period of time, the union has full validity of the law for the couple and their offspring. Some Navy men have married girls who in all truth believed they were free, but who were in fact the legal wife of another because of these laws, or because a divorce was not final. If any of you propose to contract marriage with a girl who has been previously married, insist on seeing the final decree. Make sure that you understand and accept any obligations imposed upon her in that decree.

Be sure that you qualify under the law of the state in

which you contract marriage. It is easy to get a license by deception. In most places, very little checking is done. Remember however, you hurt yourself more than the state in contracting a fraudulent marriage. Whatever reason may seem important for doing it at the time, it really isn't worth it in the long run.

We should all understand something of the religious views of marriage prevalent in our society. We should all know, for example, that Roman Catholics regard marriage as one of the seven Sacraments of the Church. "The church very early elevated marriage to this sublime dignity by endowing the human relation involving man's most animalic function with the glory and mystery of divine Sacrament."[1]

In this way marriage was not only established as the basis of the family and social life, but also marked as a spiritual union to be achieved in humble compliance with the moral and religious demands of divine law. Happiness was to come through a joint striving for a Christian home as part of the Divinely created cosmos.[2] Indissolubility of the bond created through the Sacrament was implied. "The function of the Catholic Church is to bless the marriage. The matter is a lawful contract; the form is the words used to indicate the contract; the minister is the two parties to be married; the

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[1]Vergilius Ferm, op. cit., p. 470.

[2]Ibid., p. 470.

benefit is grace to fulfil marriages purposes (union, mutual help, procreation of children, etc.); and the recipients are baptized persons not barred by impediments to marriage."[1]

It is clearly the Roman Catholic contention that marriage is independent of the free will of man. Those who contract it are subject to divinely made laws. As Pope Pius XI expressed it, "the souls of the contracting parties are joined and knit together more directly and more intimately than are their bodies and that not by any passing affection of sense or spirit, but by a deliberate and firm act of the will; and from this union of souls, by God's decree, a sacred and inviolable bond arises."[2]

Although we who are Protestants do not regard marriage as one of the Sacraments of our Lord, nevertheless, we are one with our Roman Catholic brethren in regarding it as infinitely more than a legal contract between two persons. We root our lofty concept of it in the Bible. We look upon it as being a relationship ordained of God. We believe the specific and implied teachings of Jesus demand respect for marriage as a deep and abiding union of spiritual significance. We believe there is Divine significance in the fact of Christ's presence at the wedding feast in Cana and the performance of His first miracle upon that occasion. Certainly

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[1] Ibid., p. 678.

[2] Pius XI on Christian Marriage (New York: The Barry Vail Corp., 1931), p. 4.

it was an occasion pleasing to God as well as man, or He could not have so blessed it.

Upon another occasion when the Pharisees asked Jesus if it was lawful for a man to put away his wife, he replied, "God which made them at the beginning made them male and female, and said, 'For this cause shall a man leave father and mother and shall cleave to his wife, and they twain shall be one flesh.' Whosoever shall put away his wife except for fornication and shall marry another commiteth adultery." Clearly, Jesus felt that man needed to keep in mind that marriage was of God and was intended to be forever. To this day, at the end of the marriage ceremony, the chaplain reads those words of Jesus, "Those whom God hath joined together let not man put asunder."

The marriage rituals remind us that marriage is "an honorable estate, instituted by God." They stress the important relationship of loyal hearts to endless love, the obligation to face what comes together, and the importance of this union to their earthly and heavenly welfare. They give assurance of God's interest in their sacred union and of His power to fortify their love, if they will it, and cooperate with Him and each other. These rituals, at least those of the major denominations, leave no doubt that marriage is a spiritual union.

Jew and Christian alike believe that monogamy is God's intention, that one man and one woman living faithfully to-

gether and belonging together, and determined to remain together always and exclusively, is His ideal.

Emil Brunner believes that this general conviction has a sure foundation in fact. First, there is the fact that every person is the child of one father and one mother, who are his exclusive parents. God used them to give him birth, to give him not only his body, but his spirit. This fact merges the parents inseparably. Each parent creates with the help of the other. Each requires the other to fulfil his own function. This necessity for each other binds them inseparably and exclusively. Together they create life not only after their own image but after God's image. They share in God's life creating powers.[1]

The second fact, according to Brunner, is just as inescapable. The genuine love of man and woman requires monogamous marriage for its fulfillment. Not merely the children's existence, but their own full development is best effected by constancy and exclusiveness. Sexual love feels the intrusion of a third person. A lover wants his beloved alone. "Genuine love is single minded, indeed that is its power."[2]

God created His world in such a way as to include these two facts and He has chosen to blend them into the one estate we call matrimony. A good monogamous marriage fulfills two

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[1]Emil Brunner, Divine Imperative (London; The Lutherworth Press, 1937), p. 345.

[2]Ibid., p. 347.

needs at the same time. It gives expression to physical passion and it gives a channel for spiritual growth. It provides for procreation and personal maturity. The first grows into the second in the good marriage. Being together becomes belonging together for those who will it and work at it, God being their constant helper.

The strongest love does not make a marriage. God made both the structure of existence and the nature of love, and He made one for the other. "It is God's will that in natural love man should experience that structure of existence as a state of being bound together in responsibilities that love should find its own meaning, which is called fidelity."[1]

What begins in sex attraction is lifted, when understood as part of God's plan for life, into an ethical relationship where two persons instead of using each other, work together in love and loyalty toward the fulfillment of life's highest possibilities, for themselves and their offspring.

American society outwardly accepts this religious concept of marriage. Most couples, even though they do not go to church regularly, go to a minister, priest or rabbi to be married. They present their children for baptism, dedication or christening of some sort. The schools uphold the ideal of faithfulness in marriage. Our courts, although lax in this

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[1]Brunner, op. cit., p. 348.

area, defend the institution of marriage by rewarding loyalty and punishing infidelity.

In practice, however, the religious concept of marriage is too generally ignored. The greatest proof of this is seen in the increase of unchastity outside and infidelity inside the marriage bond, and the consistently high rate of divorce.

David Mace made a study over a five year period and came to the conclusion that one in six unmarried women between fifteen and forty-nine abandon their chastity. That study was made about fifteen years ago. Recent studies like those of Dr. Kinsey and his associates, reveal a more startling amount of unchastity in both sexes. 50% of the women he interviewed had intercourse before marriage and 67-98% of the men, depending on the level of their education.

Professor P. A. Sorokin has pinpointed the gravest danger of this unchaste behavior. "Laxity before marriage will carry over into marriage. Sexual freedom will not cease with the wedding vow." Dr. Mace asserts, "The abandonment of chastity will inevitably be followed by the abandonment of fidelity. This is actually happening." It is reflected in the high divorce rate.

We also have to remember that many couples remain outwardly loyal and do not seek divorce because court costs are prohibitive, they fear loss of reputation and status, or it is against their principles. Unhappiness is the lot of more people than are willing to admit it.

The Roman Catholic Church does not permit divorce. Most Protestant churches feel that there are some legitimate grounds for divorce. These grounds vary from adultery only to extreme physical cruelty and extreme mental cruelty. Denominational differences here and in attitudes regarding remarriage are too numerous to summarize. State laws also vary all the way from making divorce impossible to the lax laws of Nevada. It should be understood by every American that the solution for this problem, in the long run, lies not in making divorces harder to get but in educating people to the point where they see that marriage is no easy thing to get into in the first place. It should be contracted only after thorough and adequate preparation.

This education starts as a parental responsibility and must be supported by the full resources of the community. This has not been done. If you have not had this preliminary undergirding for your marriage, you will have to prepare yourself the best way you can, starting now, but lend your support also to the building of the program which should ultimately be a reality for all. Begin by filling yourself full of the right kind of information. Live according to the principles that make for a good home. Patiently and thoughtfully, over the years, educate your children for marriage. Work with others for the strengthening and expanding of church and community programs which aid the parent in the preparation of himself for his role as educator of his children in the field

of marriage preparation, and supplement parent efforts by teaching the children themselves on matters related to this subject.

Although you may have missed a great deal of the kind of preparation to which I am referring, so much can be accomplished now before most of you fall in love that no one of you should fail to make the effort. The effort could well result in a better understanding of the meaning of love, and in the end,the finding of a better person as the object of your love.

Those who are in love have the tendency to feel that love can make up for most inadequacies. What is this love upon which they are so willing to rely? Too often it is a selfish passionate sort of relationship or some romantic attachment described as an irresistable magnetic pull. This is the "tall, dark and handsome" kind of love played up in the movies and on television. It is the kind of love so often written about in the popular paper covered books with the sexy covers. Every way we turn our culture seems to reinforce this erotic impulse. Advertising exploits the American romance and sex interests to the hilt. To sell a product they connect it with a man's sex interest and needs. The effort serves not only to sell the product but to accentuate his interest in this area. This is part of his education.

Is it any wonder that too few feel that love is "that attitude of mind and heart which makes it possible for the

individual to sacrifice everything for the object of his devotion?"[1] Is it any wonder that too few see that to have this true sacrificial spirit in relation to the beloved, one must have faith in oneself, one's partner, and in a divine order of the universe which has ordained that men and women should live for each other in families?[2]

There are tragic results in the fact that society does all it can to arouse the interest of the young in this romantic concept of love, while at the same time it discourages young people from early marriage. It is a fact that in encouraging sex and discouraging marriage, it increases emotional and physical anxiety. Our culture encourages a couple to finish school and favors, though not forcing, the practice of getting a job and saving some money before marriage. The effect is to tear young people in contrary directions. It certainly encourages passion and discourages marriage. It makes sexual adjustment most difficult.

This is a fact of our culture. It is not presented to justify the behavior which is reflected in the Kinsey reports. It is presented as a warning that this kind of attitude, issuing in illicit sex behavior, is hurting the institution of marriage. Young people must be helped and encouraged to see

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[1]R. M. Steiner, A Guide to a Good Marriage (Boston: The Beacon Press, 1955), p. 16.

[2]Ibid., p. 16.

behind the romantic and economic facade superimposed upon something very essential to life by selfish persons operating mostly out of a profit motive. Morals are behind all this. The real issue here concerns the nature of love and the meaning of life itself. All young men and women approaching marriage ought to be aided in reaching an understanding of the true meaning of life and be taught that the hope for their own good marriage lies in something deeper than the glamour and excitement of our materialistic and sophisticated society.

There are moral and spiritual values which must be respected if good marriages are to be achieved. Man was told a long time ago that he could not live by bread alone. He still cannot live happily by merely keeping body and soul together and accumulating and using things. He cannot do this because he is more than body. He is made in the image of God and he can never really be content until he brings his will to move him in the direction of a greater likeness to the God who made him. Man still reaps about what he sows, so when he realizes the wisdom of living by the Golden Rule in his interpersonal relationships, he is practicing and preparing for a good relationship in marriage.

If everyone could realize that marriage is a highly moral act and needs more than love to make it work and last, we would be on firmer ground than we are today. Marriage springs from love but its stability is based on loyalty. When a couple get married, they pledge both. They resolve to go the

whole way with the partner, regardless of what the other does in return. They do not promise to be loyal if the other remains loyal. Herein lies a great deal of the difficulty in marriage. If, when one failed to hold up his end of the bargain, the other held firm, it would have the tendency to restore the former to a more faithful adherance to his commitments. If on the other hand, when one fails, the other operates on the principle that marriage is a fifty-fifty bargain and lets down too, the relationship is set in a circle that can only spiral downward.

Where each person realizes his obligation to go the whole way with the other, and they are determined to be faithful in the discharge of all their obligations to each other in the interests of their love and the preservation of their union, they have an excellent chance of achieving a good marriage. A lot of people have tried to achieve good results in marriage purely on the strength of the love they brought to it, and compromised with loyalty at times when the relationship was not particularly satisfying. They have paid the price in disillusionment, unhappiness and divorce. We are wise when we profit by experience. We are foolish when we make our happiness in marriage and the welfare of our children the price of the right to learn the hard way.

Statistics indicate that 90% of you will marry before you reach the age of forty. Practically all of you who marry will do so because you feel a deep sexual love for someone

who returns that love in kind. Out of this love must grow a relationship of deep fellowship. If sex is overemphasized for selfish reasons and the higher fellowship of affection neglected, the relationship can be self destroying. Love should be made bigger than the physical instrument through which it is given expression. Man is more than body. He is a living spirit. A love that is purely physical is animal in quality. A love that is too selfish is shriveling. A love that is without some consciousness of the intrinsic worth of the two in the love relationship, is doing an injustice to the miracle of God responsible for man's uniqueness.

> But let there be spaces in your togetherness,
> And let the winds of the heavens dance between you.
> Love one another, but make not a bond of love:
> Let it rather be a moving sea between the shores of your souls
> Fill each other's cup but drink not from one cup.[1]

Know yourself, strengthen yourself, and remain yourself. Only the person, who appreciates the value of the life God has given him, has achieved a worthy selfhood, and is zealous of preserving it in keeping with the wisdom of divine law, is capable of real lasting love. The twain shall be one flesh in the products of their love, the children born of their union, but they must remain individual, living, spiritual beings, growing by the grace of God, stronger in the strength of their spiritual union.

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[1] K. Gibran, The Prophet (New York: Knopf, 1923), p. 19.

CHAPTER IV

THE MEANING AND IMPORTANCE OF LOVE

(Second Half of Presentation No. 1 for the Character Education Program)

Love is the central requisite for a good marriage. Even if we cannot define it, we know when we experience it. We know it can change a friendship with a person of the opposite sex into a courtship, and start us thinking in terms of giving permanence to the satisfying relationship by contracting marriage. It is because of this tendency that we should face the fact that it takes love, but more than love, to make a good marriage. One should understand the emotion of love and also know the importance of the soil in which it is expected to grow.

The paths of two persons of the opposite sex cross at a particular point in time. They develop a satisfying interpersonal relationship and they fall in love. The emotion of love is strong. They feel it is so strong that it points to marriage. Actually, love is no more permanent than any other emotion, such as anger or fear. The difference is that it is so pleasant we want it to be permanent. Whether this love will have a good chance to live and grow rather than shrivel and die, will depend upon the nature of the love and many other factors which each person has brought to the relation-

ship. It is therefore important for every young person to know something concerning the various types of love so that he may be able to evaluate the quality of his own affectionate relationships. It is equally important that he know something of the relative importance of those hereditary, environmental, and volitional factors which predetermine, predispose, influence, mold, and in reality have made the person who now is and will significantly contribute to the "being in becoming". The lover becomes a new element or factor in the shaping of the beloved as a "being in becoming". The love itself is a powerful volitional factor. It cannot always overcome the powerful influences of origin and the past with their significant carry-overs which are present now, though they may be disguised by romance. They will almost certainly emerge again to influence significantly the joint future. Because of the significance of these factors, it is tremendously important for a good marriage not only to love with the right kind of love, but to choose the object of one's love wisely. Since society has a stake in every marriage along with the beloved and children who might one day be born of the union, there is a moral obligation to choose one's life partner wisely.

Love might be defined by a Freudian psychologist as an affectional relationship which derives from the libido--a kind of reservoir of love energy--which is directed toward a human object. At different stages in human development this

energy is successively directed toward the self, the parent, others of the same sex, and finally toward a member of the opposite sex. Sometimes the progression gets arrested somewhere along the line.[1] This theory is used to explain Narcissism, over dependence on a parent in adulthood, and homosexuality.

Certainly there is a lot of truth in the love-energy development stage concept, but it can't explain everything regarding love, for love is connected with many integrated drives and reflexes, some of which are cultural in origin.[2]

If one accepts the love energy as a reality and yet allows for its modification by our many cultural prescriptions and the effects of our group memberships, plus the mysterious influence of the power and purpose of the God of Love, we come nearer to an understanding of what is involved here.

There are certain elements always present in real love which must be recognized. It is sexual but not sensual. One can have sexual desire without love, but not love without sexual desire. There is in love a giving and receiving of emotional satisfaction which is sexual and essential.

Love also consists in a mutuality of response. There is emotional interaction which respects the self and the be-

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[1]Earl Loman Koos, Marriage (New York: Henry Holt and Company, 1953), p. 112.

[2]Ibid., p. 113.

loved as distinct persons with an intrinsic value more basic than their love and rooted in God.

Love also includes a quality of selflessness. While remaining an individual, the value of the self is enhanced by a giving of the self to another, by focusing one's "need and ability to give and gain affection" in the beloved. The twain become one in a sense of being a "unity of interacting personalities".[1]

While love may bud suddenly, it can come to full bloom, in its highest sense at least, only when two individuals find that their personalities blend with each other and that they have mutual interests and common aspirations, and have learned that each can see life as satisfying only when it includes the other. It is an opportunity to learn about the other in detail which courtship provides. One who plunges into marriage without a courtship of reasonable duration is asking for trouble.

There is such a thing as love at first sight, but it is too often pathological in content. The person who falls in love fast and completely may be yielding to compulsions rooted in acute need to attain or escape from an unsatisfying psychological situation. If this happened to be the situation in a given case, a courtship of a reasonable length could unmask it for what it is. If on the other hand, it was

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[1]Koos, op. cit., p. 114.

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true love, the courtship could only serve to strengthen the love relationship.

A couple who feel the emotion of love and imagine that the acquisition of a little biological or psychological knowledge will help them avoid all problems and guarantee the success of their union are likely to be disappointed. Education reduced to instruction does not improve the nature of man. The principle reason for marriage failure is not ignorance but sinfulness. Those who want success in their marriage would do well to learn the elements of practical married life, but better still, to learn the principles of a Christian life and marriage. A person, even though ignorant, has a better chance the more conscious he is of his duty under God and of the necessity to carry it out.[1]

Marriage is not an examination where a couple fail because they do not know enough. Many marriages fail because of self delusion and self righteousness. Partners will not face up to their own shortcomings and make allowances for those of others. All of the knowledge of sex, psychology and economics in the world will not help a person of such character to achieve a good marriage.[2]

The best education for a good marriage is to witness one. Children should find in the relationship of their

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[1]Emile Cammaerts, For Better, For Worse (London: Skeffington and Son Ltd., 1950), p. 96.

[2]Ibid., p. 96.

parents a pattern which they might imitate and a happiness goal worth seeking in their own marriage one day. Such an education starts in the cradle. We either have it or lack it. We should see that our children get it. They are not our possessions. They belong to God in whose image they are made. Their personalities should be respected and carefully nurtured from the beginning.[1]

A person who has been nurtured by his parents in the environment of a good marriage is, on reaching maturity, much more likely to succeed in carrying his weight in a joint effort with his beloved to build a good marriage.

Marriage is not too unlike a vocation. You don't fall into it. When a couple fall in love it is like receiving a call to marry. If they answer it, the call becomes personal. "I take thee . . . to be my wedded wife." The quality of this bond is unconditional. There can be no mental reservations.[2]

If there are mental reservations, the union already has within it the seeds of its own destruction. Real marriage is founded on a love which includes respect and trust. It does not seek to abolish the personality of the lovers. It does not disregard human and divine laws. It does not aim at sameness or oneness, but at union and close cooperation of two

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[1] Cammaerts, op. cit., p. 97.

[2] Ibid., p. 104.

distinct persons in the fellowship of the family. It relies on God. It respects His rules. This sort of a cooperative lifetime union is impossible if there are doubts, mental reservations, selfish plans for a course of action in the event of failure, and falsehoods or half truths regularly concocted for consumption by the "beloved partner".

A love sufficient to sustain a lifelong relationship which will be judged successful and happy by the couple, their children, and society, is no simple thing. Such love is both a feeling and an attitude.

As a feeling love is the positive emotional experience in relation to a person who meets one's need. It is an emotional corollary of a satisfying interpersonal relationship. As an attitude, love is a predisposition to act toward the beloved in ways which will draw the couple closer together and bring satisfaction to the partner.[1]

The ability to love depends on certain capacities in the individual. First there is the capacity to accept oneself. The person who feels inadequate or inferior, guilty or worthless, may well be too wrapped up in himself to love anyone else. As Lawrence Bee put it: "Mature love is the ability to give to another those thoughts, sentiments, and feelings which are a part of one's own deep feeling of self

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[1]Robert O. Blood, Anticipating Your Marriage (Glencoe, Ill.: The Free Press, 1955), p. 89.

affirmation, that is, the extension to another of one's feelings of self respect, assurance, personal worth, and functional significance without reservation."[1]

One can build a solid relationship with others only when one's own place is secure. Jesus of Nazareth recognized this when he bid his followers to love their neighbors as themselves.[2]

Willingness to trust others is a second prerequisite for love. A person,often betrayed in the past, may be unable to trust anyone, and is therefore a poor marriage risk. Love requires a mutual dependence. The untrusting independent person is handicapped as a real lover. Love thrives on trust not mistrust.

Love requires the willingness to assume responsibility. Closely related to trusting someone, is the willingness to have that trust reciprocated. Marriage involves unlimited responsibility and a person incapable of accepting it is a poor partner.[3]

Real love requires a sensitivity to others. There can be no love without sensitivity to the feelings and needs of the partner. This is the ability to put oneself in the other fellow's shoes and feel from his point of view. This is em-

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[1]Blood, op. cit., p. 94.

[2]Ibid., p. 94.

[3]Ibid., p. 95.

pathy and it is needed to know what the other person needs. It guides the behavior of the lover into affective and appreciated channels.[1]

There are certain things which help the growth of love and their absence thwarts it. These are respect, equality and knowledge. Without respect love may degenerate to lust and the partner may be literally used. Two persons do not have to be equal in competence to accept each other as equally important human beings. Knowledge of each other has to be more than superficial if love is going to grow and to last.[2]

Love to grow also needs care. Concern for the welfare of the beloved must be genuine. If it is, it is carried on almost effortlessly. It is appreciated because to know someone really cares means a lot in this life.

Sex, companionship and care are the most important aspects of the feeling and attitude called love. If these aspects are present the lover finds that his capacity to love does not decline, but increases. Confirming the truth of Matthew 13:12, "to him who hath shall be given," the person who truly loves finds increasing power to love, as he explores the possibilities of association.[3]

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[1]Blood, op. cit., p. 96.

[2]Ibid., p. 97.

[3]Ibid., p. 100.

[illegible], op. cit., p. [illegible].

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There is, no doubt, some merit to the notion that there are as many kinds of love as there are individuals. Certainly we are unique and we love uniquely. In general, however, there are three kinds of love relevant to marriage. There is self love, romantic love, and conjugal love.

Self love is characteristic of the person who is very egocentric. He strongly feels that he must gain satisfactions from his own accomplishments. He seldom does things for others.[1] He is likely to use another person for his own ends.

Romantic love is an intense feeling toward another person based largely on physical attraction, and the glamour concepts of our society. It thrives on short acquaintance and artificial situations, and is not a good basis for marriage.[2]

Conjugal love is based on companionship over a period of time, and is dependent on two personalities becoming well acquainted. It has deep feeling, too, resulting from the sharing of experiences and the facing of the realities of life. Both romantic and conjugal love can be present in marriage, and indeed ought to be, but the latter is most essential.[3]

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[1]Rex Skidmore and Anthon S. Cannon, Building Your Marriage (New York: Harper and Brothers Publishers, 1951), p.52.

[2]Ibid., p. 53.

[3]Ibid., p. 54.

Love involves physical attraction but it is only a part of it. This attraction is based on the sex drive but is greatly influenced by our cultural definitions of attractiveness. Beyond this, respect is involved. Love involves admiration of the other for his personality and his accomplishments too. A person who is loved must be respected for what he is as well as for what he can do. Love also calls for close association and a sense of sharing the other's goals. It includes a strong desire to be with and to share the life of the other.[1]

Dr. Roy A. Burkhart describes three tests of love that appear to be essential. (1) The two people enjoy being with each other more than with anyone else. (2) They tend to organize all their experiences around each other. (3) Each person takes pride in the other and wants to talk about the beloved to others. They are eager for the success and happiness of the other.[2]

An important quality of love is that it can grow. It is not static. In fact, it must either grow or disappear. It is not a static emotion and therefore must grow along with the growth of the married persons. It is the sharing, the give and take of social intercourse, that makes this growth

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[1]Skidmore and Cannon, op. cit., p. 60.

[2]Roy A. Burkhart, From Friendship to Marriage (New York: Harper and Brothers, 1937), p. 73.

possible.

Dr. Richard C. Cabot once pointed out that social relationship between two persons consists, like a game of tennis, in service and return. The game requires both, and if either stops both will stop. Initiative and response are essential to all social intercourse, including marriage. The vitality of social contact and its effect on personality is determined by the amount of social interaction. To be sure, there are frustrations and gratifications which correspond to the tearing down and building up of the metabolism of the body. These are sources of social and personal energy and are an important part of the mechanism by which personality grows.[1]

It is fortunate for the institution of marriage that, in an atmosphere of love, the mates see each other at their best. In such a relationship lies the possibility of growth for both in the direction of that which is best for them as persons, including the achievement of their highest happiness together.

Beyond the strength of a shared love is the importance of understanding. We have stressed the importance of growing together in a strengthening of love. The sharing of thoughts and learning how to stimulate the mind of the partner is

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[1]Floyd Van Keuren, Outfitting for Spiritual Marriage (New York: Morehouse Publishing Company, 1935), p. 27.

essential for growing into a deeper understanding of the real person of body, mind and spirit. This leads us to a consideration of the importance of religion to love.

The spiritual growth of love is aided only by seeking the highest life through religion. Love has kinship with the highest life. Religion teaches that God is Love, that love is God. God is therefore, in the relationship of love making each want to be his best for the other.

Life at its best, we are taught, is a spiritual venture having a supreme purpose. Our fellowship with one another is most complete when together we realize that the foundations of our marriage, as of our being, are in God, Who is the greater Love beyond and beneath our human love.[1]

Because men are more than animals, they are often unhappy when they fail to meet the needs of the higher side of their nature. Man cannot live by head alone. Deep within him are spiritual yearnings. If a man represses these yearnings, he throws life out of balance. Man needs not only to adjust to his beloved, but also to God and to life. It adds joy to life when a man feels that he is building with God and that God's laws are on his side helping him.

When children come, parents stand in the place of God to them. To be prepared for such responsibility, parents must have God in the home before children arrive.

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[1]L. F. Woods, Growing Together in the Family (New York: The Abingdon Press, 1935), p. 95.

Religion is a means of laying hold on a wisdom greater than our own as we look at our objectives for life. It is not, as some might have it, a forgetting of daily concerns in contemplation of God. It is finding God and keeping the awareness of His presence, His love, His power, and His purpose in mind as we tackle the problems of daily living.

Certainly, the effort of trying to love God and neighbor would help create a kindlier atmosphere in the home. It would bring one into a larger circle of good will and develop character in such a way that the home would be benefited. It would aid growth in kindness, fairness, and the ability to help others be at their best.

The type of religion best suited to meet a man's need is not a private matter between God and himself. God saved man into a fellowship. He has not entered that fellowship until he has been lifted into that universal fellowship which knows no bounds of space and which stretches into eternity. Man needs the experience of corporate worship and fellowship for his own strength, and for the sake of his larger love.

If God is Love, and the meaning of life is love, then the dimension of eternity must be in all our thinking and living if we are to keep and enlarge the love on which we dare to build our homes.

CHAPTER V

MATE SELECTION

(Presentation No. 2 for Character Education Program)

To aid in the effective handling of points considered to be important in wise mate selection, it is recommended that the chaplain hand out to each student a copy of the form called, "A Marriage Fitness Report". The contents of this form should be the basis of an informal discussion on the relative importance of the various factors to be considered in the wise selection of a life partner. This form, with slight revisions from time to time, was used by several chaplains at the U. S. Naval Air Station, Memphis, Tennessee. It was first prepared by the author of this paper in October, 1952. It has been revised many times since then, but the basic form has been retained. For the convenience of chaplains wishing to use this form, additional information is appended.

"A Marriage Fitness Report"

ARE YOU COURTING WITH A VIEW TO MARRIAGE?

A check off list for those who both care and dare to look before vision is impaired.

	SCORE
1. Age - If you are over 21 and your fiancé is over 18 and she is not more than 7 years younger or more than five years older than you	7
2. Education - If you have about the same amount of formal education	3

	SCORE
3. Intelligence - If you have about the same potential mental capacity	4
4. Racial Background - If you are of the same general racial stock	4
5. Social Background - If your social environment was quite similar	6
6. Religion - If you both profess the same faith - 5 If you both practice it If you are of different faiths - 0 (If not sure of problems involved in mixed religious marriage, consult your chaplain)	10
7. Aesthetic Interests - If your cultural and aesthetic interests and tastes jibe	4
8. Leisure Time Interests - If you like to do the same things for recreation or have similar hobbies	5
9. Affection and Sex Qualifications - Are you strongly attracted to each other physically and know by medical examination that there are no physical impediments to the sexual responsibilities of marriage? Do you both have elementary knowledge of the anatomy, physiology, and psychology of sex? See Chaplain for Sex Knowledge Tests, if uncertain	8
10. Personality Traits - If you are both Introverts or Extroverts; If you have similar personalities in many respects	6
11. Sense of Responsibility - If you both exhibit a strong sense of responsibility and other leadership qualities without being dominating Do you both have the ability to live on what you will in all likelihood make? Is she a responsible planner? Are you?	8
12. Health - Are you both sound physically and do you both have good health records and habits?	10
13. Number of brothers and sisters - If you each have at least one brother or sister and got along fairly well in the family circle	2
14. Parents happily married - If neither your parents or hers were separated or divorced and they provided you with a happy home environment	3

	SCORE
15. Previous marriages - If neither of you have been married before (If either of you have been divorced more than once, subtract 10)	5
16. Emotional Maturity - Relatively free from worry - not easily upset - good insight into self worth - not too egotistical - healthy concern for others	5
17. Morality - Integrity - make real effort to live by time tested principles without being narrow or self righteous	5
18. Children - Both desire to have children. Have a general agreement as to when and about how many	5
	100

Note: In scoring, give all points or none. Do not split the points except where indicated. Take an extra form before you leave and let your girl mark this firness report separately and see what she thinks of your prospects as good marriage partners.

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It is realized that there are other things involved in the wise selection of a mate, but if you and your fiancé can score over 85 without being too generous in your marking, your chances for a successful marriage are very good. If your score is 70-85 your chances would be fair to good. Below that, the chances are increasing that you are probably not good prespects for a marriage relationship at all. If you score low and are in love and think you can make a go of it, see a good marriage counselor before making up your mind definitely. We know that no test of this sort can be of guaranteed accuracy. This one does not profess to be. It is designed to help you see how you and your girl are suited to each other as prospective husband and wife. Give special and careful thought to the big point getters: Health, religion, sex qualifications, and the economic aspects of marriage under "Sense of Responsibility".

All Catholic personnel are advised to see their chaplains about the Catholic Marriage Classes which are conducted weekly. All non-Catholic personnel are urged to register for the next session of the Marriage Clinic.

SUPPLEMENTAL MATERIAL TO AID CHAPLAIN IN DISCUSSION OF THE ABOVE FORM

1. Age - Research findings indicate that marriages in which the husband was between 20-30 years of age and the wife approximately the same age or slightly younger, were likely to be most successful. Early marriages are likely to involve individuals who are neither emotionally nor socially mature and who are not able to assume the economic responsibility which marriage entails. There is a tendency for the very young to rush into a relationship without considering all the angles and later have a lot of time to regret their unsuitability to each other.[1]

Those who marry late often face handicaps too. It increases the difficulty of childbearing and rearing. It also tends to narrow the choice of a mate since men in the older age brackets tend to marry younger women.[2] Remember, you can be or feel too old to enjoy your children. There are advantages to being young with your children.

Where the search for a mate leads one to an individual much younger or older there is also a good chance that there will be a difference in attitudes, interests, and ways of behaving. Individuals with a sizeable age difference should keep the possible effects of extreme difference in mind in

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[1]Koos, op. cit., p. 61.

[2]Ibid., p. 62.

[illegible]

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[illegible], [illegible], p. [illegible].

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making their decision to marry or not to marry.[1]

Terman, Burgess and Cottrell, and Locke all indicate a relation between the length of acquaintance and success in marriage. An acquaintance of two or more years is highly desirable. An acquaintance of this duration helps take care of the unfavorable age factor in some cases. It provides an important period for understanding and evaluation of each other's personalities, an opportunity to learn each other's likes and dislikes, a chance to know each other's family, and in general get to feel pretty sure of each other.[2]

All studies seem to reveal that the chances for happiness in marriage are less when men marry before the age of 18. Studies are not in agreement as to what is the best age for marriage. In general 21-25 for women seems best. Three studies show that men who married in their late twenties were more likely to find happiness than those who married younger.

Landis' study of 409 older couples show it took longer for men and women married under the age of 20 to work out sex relations, the spending of money, associations with mutual friends, in-law relationships and social activities.

Studies of divorce show that youthful marriages are much more likely to end in divorce.[3] Age alone is not re-

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[1]Koos, op. cit., p. 63.

[2]Ibid., p. 64.

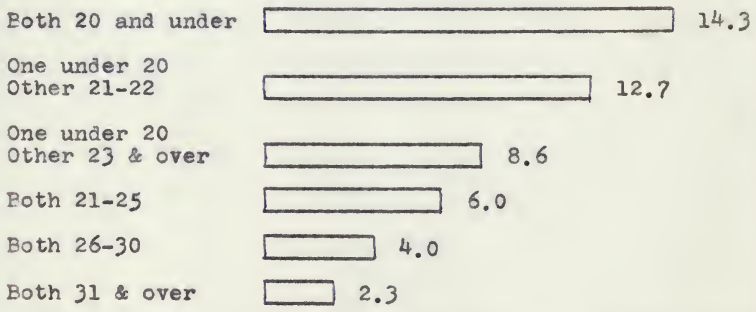
[3]Judson and Mary Landis, Building a Successful Marriage (New York: Prentice Hall, Inc., 1953), p. 108.

sponsible here for the failures. They may have emotional characteristics which would increase the probability of unhappiness in their marriages at any age.

It is often stated that people who are older when they marry will have greater difficulty in marital adjustment because they are "set" in their ways. Studies on age do not indicate that this is a handicap to marriage.[1] The older person has more experience in general living. He has learned more which can make it easier to adjust. He has had a chance to observe the success and failure of friends in marriage. It is possible to learn from the mistakes of others. The older person has had a longer time to study scientific material and may have a view of marriage more rational than romantic. He may not expect so much from it in the way of idealistic romance.

Here are some statistics on age at marriage and the divorce rate, which speak for themselves.[2]

AGE AT MARRIAGE AND THE DIVORCE RATE



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[1]Landis, op. cit., p. 109.

[2]Ibid.

2. Education - When there are marked differences, the partners labor under certain difficulties. There is likelihood that the couple will experience difficulty in communicating with each other since education provides the tools by which ideas are transmitted. Since values change and the level of sophistication rises with additional education, big differences between partners serve to isolate each from the other.[1]

The higher the amount of formal education, the greater likelihood of adjustment in marriage. For both husband and wife, a high school education is better than a grade school education, and a college education is better than a high school education.[2] There is some evidence that where the wife is more intelligent than the husband, or thinks she is, there is a higher percentage of unhappiness than where the husband is more intelligent. In general, a similarity in the amount of formal education is desirable.

3. Intelligence - Too vast a difference in intelligence capacity can cause a growing away from each other as one grows in an area denied to the other by a lack of natural endowment. The problem has been investigated somewhat but more needs to be done.

Based on studies made, there is no evidence that the

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[1]Fishbein and Burgess, Successful Marriage (Garden City, N.Y.: Doubleday and Co., 1955), p. 73.

[2]Ibid., p. 19.

mental resemblance between husbands and wives increases with the duration of the marriage. Couples sharing interests and activities will come into possession of a lot of common knowledge, but the capacity to grow together is still going to be limited by the I Q of the lower mentality.[1]

4. Race - Every marriage must exist in a social milieu. This cannot be ignored if a marriage is to be a happy one. Probably no single set of characteristics is more important in this connection than those of race. In a society like ours, getting more mobile all the time, where attitudes regarding miscegenation are often extreme and inflexible, to enter into an interracial marriage is to flaunt convention and to invite social ostracism.[2] If the couple is willing to pay the price, fairness demands consideration of the possible effects upon children later born of the union. A decision now to have no children may cause regrets later. The wisest decision may well be to break off the relationship.

Ideally it shouldn't make any difference what race your wife is, but the fact that difficulty does stem from social prejudice makes the problem acute for the individuals concerned. Inter-nationality marriages may cause the same hazards. When two individuals with acute cultural differ-

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[1]Koos, op. cit., p.69.

[2]M. F. Nimkoff, Marriage and the Family (Boston: Houghton Mifflin Co., 1947), p. 423.

ences propose to marry, they are faced with the question of how great those differences are, and whether or not each can understand and accept the characteristics of the other. Will it effect their getting along in the social milieu? If quite different in national origin, a lot will depend on how long the parents have been in this country, and whether or not they are preserving the old traditions, and the extent to which they are becoming fully Americanized. Will friends accept the "outsider" or "foreigner"? Can each adjust to the other's family or will there be embarrassment and rejection?[1]

Navy men will do well to remember that whereas the marriage failure rate (divorce) is one out of five for the country as a whole, the failure for marriages contracted with foreign girls, where race and national differences loom large, are close to three out of five.

5. Social Background - It stands to reason that it will be easier for two persons to get along if they have been raised in a similar social atmosphere. Factors in social background of importance in mate selection are: family relationships, number of friends, membership in organizations, educational level, and economic status. These add up to make it rather unlikely for a coal miner's daughter to get along well with the millionaire once physical passion simmers down and other things begin to loom large.

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[1]Koos, op. cit., p. 70.

Family relationships are most important in mate selection. When marriages of parents of both bride and groom are happy, a high proportion of the marriages of the young people are happy. Close attachment to both parents, and the absence of hostility toward them in childhood are associated with a higher than average prospect of marriage success. When discipline of the parents has been kindly but firm, the prospects of a good marriage are raised. Young people who report that parents gave them sex information are happier in their marriages than those who had to get their sex information from other sources.[1]

The number of friends has an effect upon happiness in marriage. The risk of a person of either sex as a good potential mate is better if they had many friends of each sex. The sociable person appears to be a better marital prospect.

There is a higher probability of success if one has been a member of three or more organizations. Research shows beyond doubt that social contacts increase the probability of marriage success.[2]

The higher the amount of formal education, the greater the likelihood of adjustment in marriage.

The better the record of a person in his church and Sunday School attendance, the higher his chance of making a

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[1]Fishbein and Burgess, op. cit., p. 19.

[2]Ibid., p. 19.

successful marriage. The basic factor here is the degree of religious interest of the person. The other factors regarding religion are weighed under a separate heading.

Happiness in marriage comes most frequently to people who have a moderate but stable income, from jobs that require considerable educational preparation, and which can be done in one place. Man is a better risk if he has a steady job, or in the case of a person still in college, or the service, if he knows what he is going to do.[1]

The prospects of a good marital adjustment are better for the wife is she has worked before marriage or engaged in civic or social activity.

Wide differences in cultural background make for unhappy unions in too many instances to be ignored.

6. Religion - Life values should be sufficiently harmonious so serious difficulties will not develop. Religion which cannot always be identified with formal participation in church activities, provides,in Landis' words, "the orientation of the individual to realities outside his physical existence. Such orientation aids people in developing and maintaining a proper perspective on life and its problems."[2] If people are in sharp disagreement in regard to their religious values, they will probably also be in disagreement on other

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[1]Fishbein and Burgess, op. cit., p. 20.

[2]Koos, op. cit., p. 65.

important values.

A person may not be a regular attender at church, but if he has been well indoctrinated, it is hard to forget his training. It is especially hard to be indifferent regarding the training of the children. The church still exerts pressure to live up to agreements. The desire of grandparents on both sides may be to see the child brought up in the right church. This complicates matters for many people. It should be remembered that mixed marriages concern more than the Catholic-Protestant, Jewish-Catholic, and Jewish-Protestant relationships. They include also the religious liberal and the conservative, even if both carry the label Protestant. Calling themselves Protestant are persons who range all the way from narrow militant reformers to the dangerously callous and indifferent. The "I worship best in the woods" kind of person wouldn't get along too well with the rabid fundamentalist. Remember, statistics show about 20% failure in marriages where neither party had a religious affiliation, where the husband was Catholic and the wife Protestant, and where the father had no religion and the mother was Protestant.[1]

The higher divorce rate in mixed marriages is partially explained by the fact that during courtship it is hard to be realistic about marriage and easy to minimize the importance of differences, and difficulties that may come up later. A

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[1]Koos, op. cit., p. 68.

man will sign away his birthright and that of his children under the influence of love, but may cause both to regret it later. Religion may not seem important now, but it becomes more important for many as they get older and as children come along. Baber found that half of the conflicts in mixed marriages are over religion. He found that in mixed marriages in which parents were indifferent to religion, conflicts were just as likely to occur as in those where the parents were "devout".[1]

Interfaith marriages are opposed by all three faiths and for good reasons. Edgar Schmiedler, Director of the Family Life Bureau of the National Catholic Welfare Conference, says, "Mixed marriages lead in many ways to a watered down type of religion; and a watered down type of religion does not make a cement which firmly and effectively binds the family group together. Courtship should be avoided with all non-Catholics."[2]

If a Catholic decides to marry a Protestant, the Church asks that the Protestant take instructions in the Catholic faith. The marriage must be performed by a Catholic priest. Before a special dispensation can be obtained, the Protestant must agree in writing that all children born of the union will be brought up as Catholics. They must agree also that no

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[1]Landis, op. cit., p. 155.

[2]Ibid., p. 147.

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[illegible], [illegible], p. [illegible].

[illegible], p. [illegible].

other ceremony will be held. The Catholic also agrees to endeavor by prayer, example, and reception of the Sacraments to induce his partner to seriously consider the teachings of the Catholic Church in the hope that it may lead to ultimate conversion.[1]

The Protestants are just as opposed to mixed marriages but they do not devote as much time to discouraging their young people from marrying Catholics. They do not require that children be brought up as Protestant. They recognize the validity of a Catholic marriage. The Protestants are generally lacking a planned program but they are no less opposed to mixed marriages when it comes right down to it. Catholics, Protestants, and Jews all recognize that in a mixed marriage there is more chance of losing a member than of gaining one regardless of who performs the ceremony. To avoid conflicts over religion, the lovers drift away from church entirely, with the children suffering most from the non-religious home.

Differences in beliefs are a hazard. Chief among these are opposing views on birth control, the nature of marriage, divorce, and the wedding ceremony. Studies indicate that 50% of young people--other factors being equal--would marry someone from an opposite faith. More Protestants than Catholics indicated that they were willing to switch religions for

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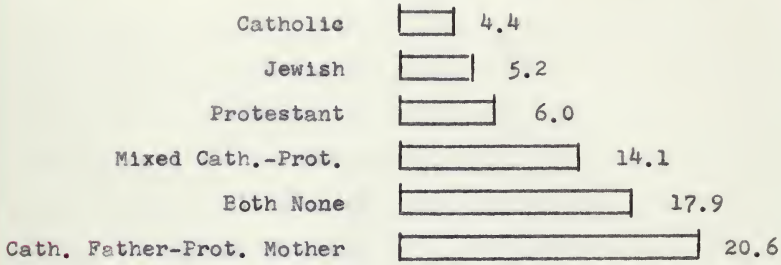
[1]Landis, op. cit., p. 150.

[illegible]

their partner. These studies indicate that younger people are more sympathetic toward other faiths than are the church officials and that young people do not consider themselves bound by the official attitudes of the church.[1]

RELIGIOUS AFFILIATION AND PERCENTAGE OF MARRIAGES BROKEN BY DIVORCE[2]



7. Aesthetic Interests - It is helpful if interests which are pronounced in the aesthetic area are shared. A mutual interest in music, art, ballet, painting, etc., can be a wonderful boon to companionship as well as a source of satisfaction in themselves. They are time and money consumers, however, and can be a source of friction, a separator, and a threat to the stability of the marriage if they are regarded as more essential psychologically than the satisfactions the home brings. If the aesthetic interest, not shared by the other, is strong but not overly so, and is understood by the

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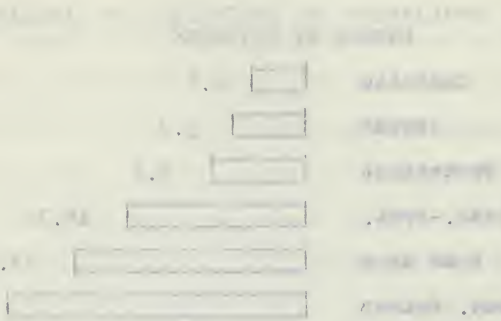
[1]Landis, op. cit., p. 152.

[2]Ibid., p. 154.



mate to meet a real need in the life of the partner, no friction need result. With effort on his part, he may even develop some interest himself.

8. Leisure-Time Interests - The chances for a happy marriage are highest where both enjoy home activities, intermediate where both would rather be on the go a lot, and lowest when one prefers to go out and the other to stay home. For a happy union, husband and wife must participate together in enough things to ensure real companionship. Their mutual interests may be in sports, games, literature, music, religion, or social causes. Religion and interest in social causes are very binding and differences in religion and politics destructive of friendship.[1] A common core of mutual interests appears to be essential and a certain but reasonable range of diversity rather healthy.

9. Sex Qualifications - Falling in love today is either infatuation or companionship. In infatuation emphasis is on the physical and romantic attraction almost exclusively. Emotional reactions predominate. The pair tend to be isolated from others. They may be hostile to advice and blind to factors that should be considered in picking a mate. Affection of the companionship type is based on friendship deepening into love. After marriage companionship is a most important element. Many testify companionship is the chief gain ob-

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[1]Fishbein and Burgess, op. cit., p. 23.

[illegible]

[illegible]

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tained from marriage.[1] A prospective mate should be evaluated as to capacity for real companionship.

Sexual adjustment in marriage depends on the attitude of the person to it and upon the interaction of two personalities to each other. Persons are more likely to arrive at satisfying sex life if they received sex instruction from their parents, had a frank attitude toward sex curiosity, if they have no disgust or aversion toward sex revealed in premarital attitudes, if their sexual desires are of equal or about equal strength, and if they have not been sexually promiscuous.

10. Personality Factors - It is impossible to make a list which can be followed universally since great individual differences exist. Traits which would make one man happy would bother another man. The important thing is for people to be properly paired so that personality needs of each are met. There are traits which characterize happy and unhappy married men and women. Some people are more marriageable than others. You ought to know that they would have a better than average chance of making a success of any marriage they might enter. Others would have difficulty no matter whom they married.[2]

Optimistic temperament, emotional stability, submissive

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[1] Fishbein and Burgess, op. cit., p. 22.

[2] Landis, op. cit., p. 89.

tendencies, are all favorable to happiness in marriage. Pessimism, emotional unstability and domineering behavior work against happiness in marriage. A considerate, sympathetic person is a better risk for happiness than a critical inconsiderate mate. Self confidence is better than a lack of self assurance, and a person who is emotionally dependent will be better for your happiness than a cocky self sufficient person who can solve all his problems without your advice or help.[1]

Less significant personality traits, in their bearing on marital happiness, are whether a person is outgoing or withdrawing in his behavior, whether he likes or dislikes the company of others, whether he cares or does not care about the impression he makes on others, or whether he finds it, or does not find it, uncomfortable to be different.[2]

Compatibility in temperament and other personality traits is in a great measure a question of degree to which the married couple complement each other in the fulfillment of their personality needs. Persons differ in their demands for sympathy, understanding, and encouragement. Their happiness in marriage depends to a degree on the capacity of their mate to satisfy these needs.

11. Sense of responsibility - A good prospective mate must be

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[1] Fishbein and Burgess, op. cit., p. 21.

[2] Ibid.

able to accept and perform the roles which marriage demands. He must be able to see himself objectively, and most situations objectively too, if he is to behave in the marriage roles as an adult is expected to perform. He will be able to be realistic and if necessary accept failure and keep going. He must be able to do his share in the marriage. He should be willing to plan ahead and work for what he gets, not expect to have it handed to him on a silver platter. He should gracefully accept the point from which circumstance says he must start, and cooperate with his new partner, putting first things first, and by self discipline keep the welfare of this new family unit uppermost in mind even if he has to stand against his parents to do it at times. Management of self, of family affairs, particularly money, are impossible without a strong sense of responsibility. As he must have it, so must his mate, or there is bound to be trouble.

12. Health - Good health is a big asset under all circumstances. Chronic illness can spoil even an ideal romance. Yet, perfect health is not an essential for marriage. Childhood illness may leave one with a weakness. Scarlet fever may leave one with a weak kidney. This sort of thing does not disqualify one for marriage. It may have a bearing on the kind of work he can do. What he knows about his weaknesses he should tell his prospective mate. This is a demand of integrity. A person can still make a wonderful mate, but when any chronic physical handicap exists, it should be clearly

understood and accepted by both before the marriage is consummated. Every now and then some serious marital difficulty has arisen because husband or wife did not disclose before marriage the existence of a chronic disability.[1] If a woman has a disorder that will make child bearing rough, like a bad heart for example, the condition should be discussed before marriage and the possibilities of its effect understood so that physical and emotional adjustments necessary can be made.

It is worth repeating, that each owes the other the consideration reflected in having a complete physical examination, and making pertinent facts concerning the same known to their beloved.

13. Number of Brothers and Sisters - An only child may well make a good mate. This point is given some weight here, because of the frailty of parents in carrying out their duties when they are rearing one child. Too many 'only children' are spoiled. They are overprotected in too many cases. Immaturity is bred into them. The self remains too important.

It is only fair to say that some parents bend over backwards to make sure they do not spoil an only child. They do an excellent job as a result. What I am saying is, that if your prospective mate is an only child, observe carefully over a prolonged period the results of her parents' training for

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[1]Hanna and Abraham Stone, A Marriage Manual, (New York: Simon and Schuster, 1953), p. 9.

responsible adulthood.

14. Parents Happily Married - Cultural factors are part of the family background. Each family has a characteristic level of morale, a unique pattern of dominance, and a special configuration of values. In some families this morale is high. They do things together. In other families there is little of this. Some families wield a lot of authority and some are very democratic. Each has its own set of values which it transmits to its offspring. Each person brings to marriage patterns of behavior and expectations which he attempts to repeat in his own family, particularly if he was happy with his parents.[1]

Research shows that where mates have different patterns and expectations there is a good chance of failure. In mate selection, one needs to be conscious of similarity of family background.

Terman found that the following ten circumstances had bearing on marital happiness: (1) Superior happiness of parents; (2) Childhood happiness; (3) Lack of conflict with mother; (4) Home discipline was firm but not harsh; (5) Strong attachment to mother; (6) Strong attachment to father; (7)Lack of conflict with father; (8) Parental frankness about matters of sex; (9) Infrequency and mildness of childhood punishment; (10) Premarital attitude free from disgust or aversion toward

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[1]Koos, op. cit., p. 71.

sex. Terman believes that anyone who passes all ten of these points is definitely a better than average marriage risk.[1]

People from homes where parents had happy marriages and homes in which a satisfactory relationship existed between the parents and their children are good risks in marriage. Why? The chances are that they will have developed more desirable personality traits which make adjustment in marriage less difficult.[2] Popenoe, in a study of 4000 couples, found that nearly half of the unhappy husbands and wives had been reared by parents who had been unhappy in their marriages. Landis, in a study of 544 couples, revealed that those whose parents were still married were happier in their marriages than those whose parents had been divorced.[3]

MARITAL STATUS OF PARENTS AND HAPPINESS OF THEIR CHILDREN IN MARRIAGE[4]

Marital status of parents	Very Happy	Happy	Average
Married	75	20	5
Divorced or Separated	67	23	10

All this suggests the advisability of learning about family

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[1] Landis, op. cit., p. 101.

[2] Ibid., p. 103.

[3] Paul Popenoe, Modern Marriage (New York: MacMillan Co., 1944), p. 39.

[4] Landis, op. cit., p. 104.

background of the mate prospect. It does not mean that all children reared in unhappy homes will be unhappy in their marriages. If they have been able to analyze the effects of their unhappy background, they may be able to overcome their handicap.

15. Previous Marriages - Since divorce is on the increase in our society, there will be an increasing number of divorced persons available for remarriage. Some were responsible for the failure of their first marriages and others were not. Errors in judgment can and do occur in marriage. When considering marriage to a divorced person, one should do all he can to understand the forces which operated to defeat the first marriage. If they are embodied in the prospective mate, it might make a decision to look elsewhere for your wife a wise one.

Can't a person change? Yes, slowly though. If you are going to give a person this chance, it might be well to prolong the courtship until there are some valid evidences of the change. If the cause of divorce was heavy drinking, gambling, or drug addiction, definitely look elsewhere and save yourself a lot of grief. One should also beware of the tendency of a divorced person to hurry into a second marriage where there is need for economic protection or where they see marriage as the only way to regain the status they need.[1]

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[1]Koos, op. cit., p. 72.

Landis concludes that there is convincing evidence that first marriages are more successful than remarriages. The second marriage is about 50% more hazardous than the first attempt and a woman wed to some other than her first consort is a 10% poorer risk than the remarried man.[1]

Monahan in Iowa found that remarriages were less enduring and successful than first marriages. Among divorced persons who remarried, there was a greater risk of dissolution than for those in their first marriages. The Iowa study revealed that with each successive marriage the divorce rate increased.[2]

Many divorcees make good mates. Many learn from the first bitter experience and may bring to marriage more of that will to succeed which makes marriages last. They may bring more understanding. They are more likely to be over the puppy love stage and less likely to be blinded by romanticism and may be able to appreciate genuine values. Christian fairness will not permit one to write off a divorced person as a bad risk but the Christian counselor merely cautions one to go slow, recognize that the record reveals one failure. Try to find out why. Make the courtship long enough so you are able to more properly evaluate and won't get caught in a rebound marriage. Finally, make up your mind on the basis of the

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[1]Fishbein and Burgess, op. cit., p.331.

[2]T. P. Monahan, "How Stable Are Remarriages?" American Journal of Sociology, 58 (1952-53), p. 287.

same considerations that go into the wise selection of a mate who has never been married.

16. Emotional Maturity - To be successful in mate selection and marriage a couple needs to have passed into the adult stage where they are no longer emotionally dependent on their parents or subject to the control of their age group, but able to make their own decisions and be responsible for their obligations. Too many young adults are still adolescent in their emotional and social development.[1] This whole matter is so important a separate lecture will be devoted to it.

17. Morality - There is a strong case for morality. It is an important ingredient for a happy marriage. It makes sense. He who has a good moral sense will find it easier to refrain from premarital coitus and extramarital relations. He will be better able to treat his mate and others justly, and in a spirit of charity. He will be inclined to stay well within the demands of society in this regard, and not feel a strain in so doing. Morality pays big dividends in emotional stability, creativity, and integrity.

It makes sense because: (1) Our society is organized around moral behavior as the norm. (2) Conscience needs to be reckoned with. It is more comfortable to be moral. (3) Insight rests on an understanding of the social order. Insight into the best solutions to unique situations depends on the

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[1]Fishbein and Burgess, op. cit., p. 21.

understanding and acceptance of the moral code and partly on a knowledge of the consequences of behavior. On both counts, the moral person has advantage over the morally illiterate. (4) Social approval of friends is important to personal security, and the older we get the more conservative our friends become on moral issues.[1] Status and reputation in the adult world rest on the proof that a person behaves as his peers feel he should. To obtain approval in the social world, it becomes important to exemplify in behavior the standards of correct conduct sexually and otherwise. It should also be remembered that self realization, freedom (to grow and to work with others), lie in the direction of moral living. The consequences of immorality are harmful to personality and to the members of society.

Take a look and see what life reveals immorality does to people. Judge behavior by its effects on people and you will grow to respect morality. An act is right if it makes for the development of personality and human welfare and wrong if it hurts personality.[2]

18. Children - A strong desire for children, expressed by both members of the engaged couple shows a higher association with success than a mild desire, no desire, or mild objection. Disagreement on desire between the two is correlated with a

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[1]Duvall and Hill, When You Marry (New York: Association Press, 1948), p. 163.

[2]Ibid., p. 163.

high proportion of unhappy marriages.

It would appear to be wise for a couple to reach an agreement before marriage on the matter of children.

Closely connected with the desire for children is also domestic interest. The degree to which a person is domestic in his interests and activities, makes him a better matrimonial prospect. Do they give indications that they value the home and the family above other considerations? Do they like children? How do they feel about the things that have to be done around the home? Should home be a place just to sleep and eat, or a place where the best living is done? Does he want to own his own home? These are some of the questions that should go over in one's mind regarding the home interests of your prospective mate.

These things we have considered together might help us make a wiser selection of a mate than we could have made without this information. We hope so! But, remember, the wise selection of a mate does not assure one of success in marriage. Any successful marriage requires a lot of work and adjustment. A lot of living and growing together has to take place. Your chances of achieving success in marriage are better, however, if you have a great deal in common to start with, and if you have the will to succeed. God bless you, and good luck.

CHAPTER VI

PERSONALITY AND MATURITY

(Presentation No. 3 for the Character Education Program)

The late William Temple, Archbishop of Canterbury, defined personality as "purposive will organized for action". A truly personal being is one whose life is consciously devoted to a purpose or a cause greater than himself. That of course is exactly what is called for in marriage and must be accomplished if the marriage is to succeed. We cannot enter into fellowship with others without selfhood and we cannot be called to account for what we do without selfhood. Selfhood is an achievement of growth toward integration over a prolonged period of time.

The value of the personality is supreme. It has status apart from all relationships and associations because of its relationship to God. One's value depends upon the fact that one is a child of God and not upon his actions. For this reason one should always be treated as an end and never as a means. How much trouble comes in marriage because one uses his mate to serve his ends rather than treating her as an end?

William Temple reminds us of the importance of personality through a device called by him the stratification of beings. A thing has no consciousness, no awareness and is

neither good nor evil. The fate of the thing is governed by external forces. A brute is different, because consciousness has been awakened. It is, however, only a consciousness of the present. There is no point in asking a puppy what kind of a dog he wants to be when he grows up. He is governed by instinct. His consciousness is of the present. A person is a creature that lives by a much wider time span. He is aware of the present but also of the past and the future. This consciousness makes possible value judgment. Without the development of this capacity no human beings can live together as man and wife and enjoy it.

The goal of personality, according to William Temple, is the love of God. It is the overarching purpose. Self centered persons cannot achieve it. You have to have a good sound ego structure to move yourself off your own center. It becomes possible to find love only through love. It is the love of God that calls us out of ourselves so we can become devoted.

Personality is the capacity for fellowship. It is nowhere fully realized but in the Godhead, but to the extent that it is, one is prepared for the living of his life in close community with another in the union we call Holy Matrimony.

This view of personality sketched above is that of a theologian as interpreted by a chaplain for purposes of this marriage lecture on personality. Let us look now at person-

ality from the point of view of a famous psychologist. Gordon Allport of Harvard University defines personality as "the dynamic organization within the individual of those psychological systems that determine his unique adjustments to his environment."[1] This organization, we must remember, is already fairly well established by the time one is thinking about getting married, but it keeps growing and changing throughout life.

There are as many ways of growing up as there are individuals and, in each case, the end product is unique. There are however three characteristics of the fully developed person. He has a variety of autonomous interests. He has the capacity of self objectification. He has a unifying philosophy of life.[2]

Each of these three characteristics needs considerable amplification for clarification. To begin with, a mature man has his own interests. He can lose himself in his work, his recreation, and in loyalty to others. He participates with warmth and vigor in whatever pursuits have value. Egocentricity is not the mark of a mature person. In fact, unless directed outward toward socialized and culturally compatible goals, unless absorbed in ends outside bounds of self seeking and vanity, life becomes quite dwarfed.

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[1]G. W. Allport, Personality: A Psychological Interpretation (New York: Holt, 1937), p. 48.

[2]Ibid., p. 213.

As a person moves through adolescence, the self expands with experience and emotional involvements, frustrations, discrimination in adjustments, and insight. At the time of falling in love, both organization and the sense of the self are extended. Falling in love condenses into one personalized sentiment all sorts of previously unrelated dispositions.[1]

The process goes on, and friends, possessions, one's own children, cultural interests, abstract ideas, politics, hobbies, recreation and one's work--all lead to the incorporation of interests once remote from self into the selfhood proper. What one loves becomes a part of him. Allport goes on to stress the fact that one is not mature unless he respects the codes of society. He makes clear, however, that conventionality is not maturity. The mature person has an ego ideal as well as a super-ego. The former sets a goal that leads to a pattern of life, whereas the latter alone leads to stupid conventionality. The ego ideal is a plan that the developed personality is able to evolve by transcending both basic drives (id) and super-ego and go on to new freedom and maturity.[2] Intelligent planning for the future is a significant feature of any mature life. This planning determines the development of the personality as surely and effectively as forces from the past. Every mature personality

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[1]Allport, op. cit., p. 219.

[2]Ibid., p. 223.

is moving toward a port of destination, selected in advance, and the ego ideal holds the course in view like a long range radar, to aid the navigator.

The importance of this concept of directionality was studied by Dr. C. Buhler. The study of 200 persons showed that life gets to mean more when there is something special to live for. Studies of suicides showed that life becomes intolerable to those who have nothing to aim at. Without some sustained goals somewhere, a personality remains childish.

The mature person also needs the power of self objectification. Knowledge of the self is called insight. It is funny, but most people actually think they have it. One study revealed that 96% thought they had above average insight. Actually, familiarity with the self can be clouded by hardening to defects of memory and intelligence, defenses and rationalizations, and impulsive justification of his deeds. Honest insight makes past mistakes intelligible so one won't repeat them. Insight removes needless worries by showing their groundlessness. If any significant change is going to be made in an individual, there must after insight be a new orientation, a new motivation.[1]

In addition to insight, one needs a sense of humor to be mature. This is the ability to laugh at the things one

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[1]Allport, op. cit., p. 224.

loves including oneself, and still to love them. Humor of this type is again something everyone thinks they have, but only the mature really have it.

The mature person also has to have a unifying philosophy of life. Allport makes a very interesting comparison of religion to humor. "By setting a frame of reference at variance with the mundane frame of reference, both have the ability of precipitating ordinary worries of life into new and sane patterns." To see problems humorously, is to see them as trivial. To see them religiously is to see them in relation to a divine scheme that gives them changed meaning.[1]

In religion there is no such thing as incongruity. Religion gives a man perspective in a better way than humor does. What keeps the religious man from becoming a cynic, like many humorists do, is that they feel there is something fundamentally more important than laughter (for he can laugh too) and that laughter and the laugher have a place in God's scheme of things.[2] Once a person has really settled what things are of ultimate value, sacred, and untouchable, nothing else needs to be taken too seriously. Religion unites the tangible present with some comprehensive view that makes this tangible view intelligible and acceptable.[3] When a person

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[1]Allport, op. cit., p. 227.

[2]Ibid., p. 227.

[3]Ibid., p. 228.

has worked out something like this, he is much better able to tackle realistically the everyday problems of married life without being floored by them.

We know of course that most people do not get anywhere near this mature. What happens? First of all we know that man is under all sorts of stresses. There are a variety of external and internal factors which cause (1) general weakening and sensitization, (2) reactions resulting from specific emotional vulnerabilities, and (3) impairment of power of control.[1] As a man is threatened by pain or anxiety or frustration, he mobilizes for fight or flight. The fight impulses manifest themselves by tendencies to aggressive behavior, irritability, etc. If repressed, they cause anxiety and flight reactions. The flight impulses lead to fleeing the unbearable situation, like going A.W.O.L. When repressed, it leads to misbehavior or even physiologic symptoms which offer a means of escape. These are the kind of ailments which the medic says are functional but not organic.

Once under stress, the ego struggles to master the tension and in doing so contributes to fatigue. If emotional development is relatively complete, his adaptability is high, his regressive tendencies low, and his vulnerability low. The result of full unimpaired development is maturity.

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[1]L. J. Saul, Emotional Maturity (Philadelphia, Lippincott Co., 1947), p. 5.

Saul describes eight characteristics of this mature person which we will do well to look over in view of the fact that our own maturity is still a growing process, incomplete, and yet on it rides our chances for real success in our marriage and in our life's work.

(1) The first of these characteristics is the ability to live independently. As a child we are totally dependent. We are free from responsibility. Some adults never overcome this. Others get by with all sorts of supports from friends and relatives. Others, operate fairly independently until a crisis comes and then go all to pieces. Some, by classic ways of neurosis, seek escapes. Higher up, some stand their ground and repress desires for help with resulting tension. On top, some almost fully independent, maintain functioning even in the face of great frustration. There will be no really stable marriages unless children are permitted to develop fully to emotional maturity.

(2) Decreased receptive needs are the mark of an adult personality, and also greater productive capacity. It is natural for a child to want to be on the receiving end, but not for an adult. The capacity to enjoy a good amount of play, dependence,receiving, responsibility, and giving are marks of maturity.

(3) Another characteristic of maturity is freedom from inferiority feelings, egotism, and competitiveness. The person who always feels inferior is always fighting to demonstrate

his strength and to satisfy his childish impulses. The mature individual would not feel inferior, but derive major satisfaction from the productive use of his powers. He would be friendly and cooperative rather than competitive toward others.

(4) Another aspect of maturity is in the conditioning and training necessary for socialization and domestication, the development of a conscience which is not only a restraining force, but which furthers the innate tendencies of growth toward independence, responsibility, productivity, and co-operation. Saul says this is the essence of the psychologic contribution of Christianity expressed as "Love thy neighbor as thyself." It is setting a goal beyond the self.

(5) Studies have traced the libidinal development from the oral stage in infancy to the genital stage in adulthood, where it manifests itself in a mature capacity for "object interest" in people outside oneself and capacity for love and productivity. Sex is a powerful stimulus toward mature attitudes. If it does not evolve properly, the whole process of emotional development can be influenced. Conversely, sexuality can't develop properly if the rest of the personality is not developed emotionally, for then sex is used in childish ways remote from biologic and psychologic intent. For example, a Don Juan uses it to bolster his prestige. It may express loneliness or drain hate and anger.

(6) Hostile aggressiveness is to psychology what heat is to

physics. No friction occurs without anger. Hostility is symptomatic of childishness that is not outgrown. It is a sign of weakness, fear, and frustration. Persistent hostility stems from unresolved emotional problems of childhood. Displaceability generated toward parent or sibling can be taken out on others, and later on any victim including the self. The mature adult is parental and creative. He is not destructive toward others or the self.

(7) Another attribute of maturity is a firm sense of reality. This is a matter of emotional outlook as well as intelligence. The realist does not resort to fantasy. Each man tends to color reality with his own feelings and these represent the results of childhood reactions not overcome. A distorted sense of reality impairs the effectiveness and enjoyment of work.

(8) Finally, flexibility and adaptability are marks of maturity. Childhood reactions can be so strong that they dominate behavior. For example, a father may generate resentment and fear of all men and authority. Children need to be allowed to unfold with such interference only as is necessary. Keeping them in states of emotion can warp development and cause patterns of childhood to dominate adult life.[1]

Maturity means not merely the possession of a high

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[1]Saul, op. cit., pp. 5-22.

capacity for such eight qualities as outlined above, but also the ability to enjoy them fully. A mature man derives pleasure from the exercise of adult powers and not from infantile demands. Let's face it, not many adults achieve such maturity, but in most adults, the traumatic infantile can be outgrown enough for the more mature attitudes to predominate.

What does all this mean to us? It is a pretty well known fact that this business of immaturity has a lot to do with unhappiness in marriage. There is no doubt that a person who was himself mature would be much happier married to a person who was mature. A person who was himself immature would be far better off married to a person who was mature enough to understand his childishness and make adjustments essential to a workable union. Two immature persons, married each other, are doomed to face a great deal of unhappiness.

Professor Terman made an analysis of the traits of 792 couples to find which traits were more common among those happily married and among those who were not. Happily married women were more likely to be of this type:

1. have kindly attitude toward others,
2. expect kindly attitude from others,
3. do not easily take offense,
4. not unduly concerned about impressions they make on others,
5. do not look on social relationships as rivalry situations,
6. are cooperative,
7. do not object to subordinate roles,
8. are not annoyed by advice from others,
9. frequently have missionary and ministering attitude, enjoy activities that bring pleasurable opportunities to others,

10. like to do things for the underprivileged,
11. are methodical and painstaking in their work, and
12. in religion, morals and politics they tend to be conservative.

Unhappy married women had a different set of personality characteristics.

1. They are characterized by emotional tenseness,
2. are inclined toward ups and downs of moods,
3. give evidence of deep seated inferiority feelings,
4. are inclined to be irritable and dictatorial,
5. have compensatory mechanisms resulting in restive striving as evidenced by becoming active joiners, aggressive in business, and over anxious in social life,
6. strive for wide circle of acquaintances,
7. more concerned with being important than being liked,
8. have little interest in benevolent and welfare activities unless they offer personal recognition,
9. like activities fraught with opportunities for romance,
10. are more inclined to be conciliatory in attitude toward men than women,
11. are impatient and fitful workers,
12. dislike cautious and methodical people, dislike types of work that require painstaking effort, and
13. in politics and religion are more often radical.[1]

The lists really summarize the characteristics of people who are well adjusted within themselves and those who are not.

In general, people who were unhappy in marriage had characteristics which would make them unhappy in their associations whether they were married or not. We don't pick friends who are non-cooperative, selfish, moody, and overly aggressive. We like people who have more positive attitudes and who are willing to share and who are dependable day in and day out. Friendships are based on mutually satisfactory personality traits and so are good marriages.[2] We must not

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[1]Landis, op. cit., p. 91.

[2]Ibid., p. 92.

let sex in the name of love blind us to these facts.

In a study of 409 couples, married an average of 20 years, personality traits were rated high as contributors to a successful marriage. The couples were asked to list the most serious problems they had encountered in achieving happiness in marriage. Economics, sex, and in-law adjustment were listed most often, followed by a series of personality traits which had caused the most difficulty. The following were mentioned most often: bad temper, intolerance, selfishness, lack of confidence in partner, lack of consideration, impatience, and moodiness.[1]

The rank order of factors according to importance, in making for success in marriage as given by 409 husbands and 409 wives are: (with rank order for wives first and the rank order given by husband in parenthesis)[2]

1. Affection (1)
2. mutual interests (6)
3. cooperation (4)
4. give and take (3)
5. understanding (2)
6. talking things over (13)
7. religion (7)
8. desire for success (9)
9. respect (15)
10. children (5)
11. tolerance (8)
12. similar backgrounds (20)
13. consideration (21)
14. even temper (not rated)
15. well acquainted before marriage (10)
16. old enough to marry (22)
17. no financial problems (12)
18. common sense (16)
19. faith (18)
20. hard work (11)

We must realize that it is often difficult to become acquainted with the real personality of a person being

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[1]Landis, op. cit., p. 96.

[2]Ibid., p. 97.

courted; that personality traits which cause annoyance before marriage will be intensified after marriage, and that it is difficult to change or reform personalities.[1]

All research on personality and happiness in marriage shows that one of the best guarantees of happiness in marriage is to make a wise choice of a marriage partner. Marry a person who has few personality quirks and a happy temperament. Terman says, "What comes out of marriage depends on what goes in and surely attitudes, preferences, aversions, habit patterns, and emotional response patterns are among the most important things going in, and they give or deny to one the aptitude of compatibility."

Remember, a good marriage risk will definitely have more of the behavior traits of the mature person than the immature person. We should try to associate with more mature persons, and we should strive to make ourselves more mature. Remember also, Burgess and Wallen found that some couples who rated low on marital prediction scores still made happy marriages, possibly because of a high rating on general adaptability. Ability to identify, to put oneself in the place of the other, is basis for the empathy and tolerance essential to happiness in marriage. An ability to work though problems to the best solution despite difficulties encountered is also a very important personality trait.[2]

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[1]Landis, op. cit., p. 98.

[2]Ibid., p. 100.

CHAPTER VII

THE ANATOMY AND PHYSIOLOGY OF THE SEX ORGANS

(Presentation No. 1 for the Preliminary Session of the Marriage Clinic)

This lecture should be given by the doctor. It is presented here because often the doctor on a specific station will not have had any experience in giving a presentation of this sort in a clinic setting. They know the facts but if left to their own devices, without a guide, they can get far afield in a very short time. If you are going to have these people for only two sessions, and some of them only this one time, you can't afford to waste time talking about all sorts of rare diseases and operations, which though granted to be interesting and important, are not pertinent to the purposes of the clinic. This presentation is scientifically sound, and is based on the works of the late Dr. Robert L. Dickinson, Dr. Abraham Stone, and Dr. G. Lombard Kelly. It can be tactfully offered as a guide for the doctor's presentation, when he inquires as to what is expected of him at the clinic. It also serves as a guide, should the chaplain be forced to fill the gap here when a doctor is unavailable and the class must go on.

Understanding the anatomy of sex is possible only through description with a diagram or picture in which the names of the parts are in medical terms that often lack

equivalents in every day English. Without diagrams it is impossible to explain any mechanism. If the dispensary does not have a set of diagrams in color, showing the anatomy of the male and female in sagittal section, a good set should be obtained for clinic use. The simple diagrams shown on the adjacent page are part of Form Y of Dr. Gelolo McHugh's Sex Knowledge Inventory.[1] It is included in this paper for your easy reference. This could also be useful in the absence of a large wall diagram. The instructor and students could each have a copy of this diagram in their hands plus a copy of G. Lombard Kelly's Sex Manual.

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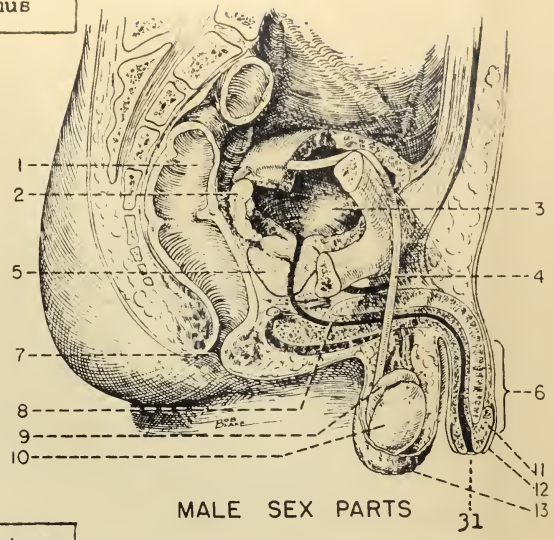
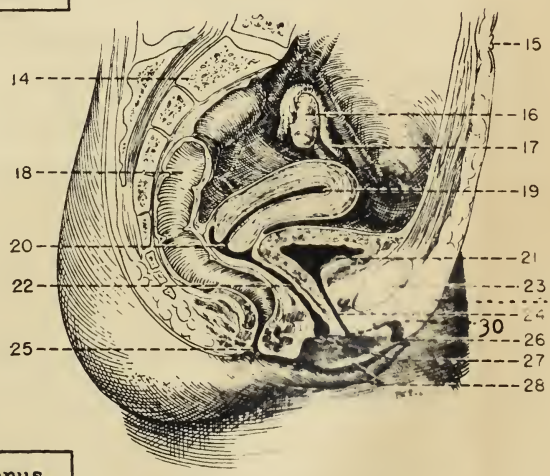
[1]When reference is made to the diagram henceforth in this paper, it will be merely by putting an identification number from the diagram after the organ is named. Example: Cervix (20).

1	rectum	7	anus
9	epididymis		
12	foreskin		
11	glans penis		
6	penis		
5	prostate		
13	scrotum		
2	seminal vesicles		
10	testicle		
8	urethra		
4	vas deferens		
3	bladder	31	meatus



MALE SEX PARTS

14	spinal chord	15	navel
20	cervix		
26	clitoris		
17	Fallopian tube		
27	hymen		
28	labia		
16	ovary		
24	urethra		
19	uterus *or* womb		
22	vagina		
23	pubic bone	25	anus
18	rectum	29	mons
21	bladder	30	meatus



FEMALE SEX PARTS

The Female Genitalia

The flexible channel, the vulvovaginal canal slants backward to the womb, the uterus (19), the rounded mouth of which, the cervix (20), dips into it at right angles. From each upper corner of the uterus a thin tube (17) runs out to the ovary (16), to bring down an egg each month for about 30 years.[1] It is at the top of the vagina (22) where male sperm are deposited by the male penis. According to Dr. Stone, there are two to five hundred million in the average ejaculation. This many are deposited in order to increase the chances of one ascending through the uterus and tube to reach the ovum or egg. Dr. Dickinson divides the female sex organs into two parts with the hymen (27) serving as the dividing line. Outside are the external parts making up the vulva. The internal comprises the vagina (22), uterus (19), tubes (17), and ovaries (16). The ovum when it is ripe breaks off into the egg trap on the far reaches of the tube and is suctioned along the tube by hair-like structures called cilia toward the uterus prepared to nest it if it gets fertilized by a sperm on the way down. The tubes are about four inches long and about the diameter of a pencil.[2] It is these tubes that are tied to effect sterilization of a woman. Gonorrhea

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[1]Fishbein and Burgess, op. cit., p. 69.

[2]G. Lombard Kelly, Sex Manual (Augusta, Ga., So. Medical Supply Co., 1954), p. 11.

can effect these tubes enough to cause sterilization.

The place of entry, the vulva, is closed in a long lengthwise cleft between two rounded cushions covered with hair called the labia majora (28). The chief function of the larger lips is protection of the parts between them and prevention of evaporation of mucous needed to keep the parts moist.[1] Above where they broaden and join at the base of the abdomen is called the mons (29) covered with hair shield.[2] If the labia majora are separated an arched recess can be seen about one inch in depth and two in length. See figure 6 in Kelly's Sex Manual. This is called the vestibule. It is lined with smooth mucous membrane kept moist by the vulvovaginal glands. Their ducts open outside the hymen (27) and function to furnish lubrication. The vestibule is the funnel of access for douches, menstrual tampons and the male penis in intercourse. On the inner side of the large labia are the inner lips or labia converging at top to form cover for the clitoris (26), making a sort of foreskin for the woman's small penis or clitoris.

For the woman, the clitoris is the external center of erotic sensation, housing as it does many sensitive nerve endings. It may harden and enlarge with excitement. Erection in the female is felt more often as a tense filling of

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[1]Kelly, op. cit., p. 17.

[2]Fishbein and Burgess, op. cit., p. 69.

veins in the bulb of the vestibule on each side and in the walls of the vagina.[1] Under the clitoris is the opening of the urethra (24) the exit from the bladder (21). This opening is called the meatus. Below this is the hymen as "puckered pink foldings of delicate mucous membrane, thinner and softer than the lower eyelid and hiding the entrance to the vagina."[2] This is a particularly significant point for a man to understand because there seems to be so much misunderstanding regarding it. In the virgin, the hymen admits the owner's or doctor's forefinger or is one inch in diameter deployed. The hymen is easily made elastic by careful repeated stretching so there is rarely a need for cutting it before marriage. Certainly, there is no reason for a man to think a woman has had previous intercourse simply because his penis will go in without causing pain or bleeding at their first intercourse. For further information on the hymen and the clitoris, see Kelly, pages 17-19.

The back rim of the vestibule fully drawn open is a cross fold of skin called the fourchette. The anus is one inch further to the rear (25). See Kelly, figure 8, page 18.

At the entrance of the vagina is a thin muscle loop feeble compared to the anal double sphincter but strong enough

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[1]Fishbein and Burgess, op. cit., p. 70.

[2]Ibid.

for its function. In a loop like four thin fingers along the sides of the lower rear of the vagina and with front attachments, it keeps the vagina a flattened passage.[1] This loop can resist entrance by voluntary contraction or involuntary cramp. In the upper vagina which is wider, there is an elastic bag around the lower tip of the uterus. The uterus is so suspended by rubber like bands called ligaments that it and the bladder can easily move aside with each thrust in intercourse without damage. Nature here has a resiliency which aids happy mating, allowing "the short six inches of the vulvovaginal canal to accomodate the long six inches of the penetrant." Remember, the anterior vaginal wall is only about 2 1/2 inches long, and the posterior wall about 3 1/2 and the distance from the hymen to the outside of the labia is no more than 1 1/2 inches, and yet there is no difficulty in accomodating the penis.

In some women orgasm is accompanied by rythmic contractions and relaxation of these muscular bands in the lower vagina and this has been called the acme of real orgasm. The most intense climax may lack such activity. Dogmatic definitions cannot be applied in this area.[2]

The vagina is lubricated by mucous coming down from canal of cervix (20) with glands very active in sexual ex-

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[1]Fishbein and Burgess, op. cit., p. 71.

[2]Ibid.

citement. Remember, the principal functions of the vagina are: (1) to receive the male organ in sexual intercourse, (2) to permit passage of the menstrual flow, (3) to serve as a receptacle for the semen, and (4) to act as a passage for the young at the time of birth.

Erotic response can originate in any part of the body. The chief focal points are in front of the vulva, and in the lower vagina (22). Nerve endings concentrated in the visible touchable part of the clitoris (26) are also distributed freely in the lesser labia and lower vagina. There are little variations in different persons. Habit can develop restriction to some particular spot. No one can say the location of pleasure in any one area is normal, without being very unscientific.[1] Size has little to do with effectiveness or function.

Each month from about age 13 to 50 the uterus gets ready to receive an egg. When a fertilized one does not come, the top layers of mucous membrane are shed in small fragments in an ooze of blood for about 4-5 days. The normal cycle is 28 days but varies from 23-36. It is normal to have a range of irregularity in the cycle up to 8 days. During 35 years of fertility there may be 400 menstruations. They stop during pregnancy and full nursing. The beginning and ending (change of life) of menstruation may show irregularity. The

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[1]Fishbein and Burgess, op. cit., p. 71.

fertility also may be low at the start and toward change of life. Illness, anxiety, travel, or excessive tiredness may upset the cycle.

Ovulation

At the start of the monthly cycle, the pituitary gland sends chemical orders to the ovary (16). Hency, according to Dickinson, of the 25,000 potential ova (eggs) ready, one outstrips the others, ripens, and by midmonth is pushed into the egg trap. This process of the discharge of the mature ovum is called ovulation., The ovaries that produce these are located in the lower abdomen and are oval in shape and about 1 1/2 inches long, one inch wide, and 1/2 inch thick. They are about the size and shape of an unshelled almond. In addition to developing the eggs they also produce hormones which greatly influence a woman's bodily function. At birth, each ovary contains many thousands of potential egg cells, i.e., they are in a very immature state and have a lot of growing to do before they are in a mature condition. Very few relatively are ever going to get a chance to fully develop.[1] At best 200 to 400 will become fully mature ova. This depends on the number of children a woman has, and how early or late she starts and how early or late she stops developing her eggs.

If there are two ovaries, how is it that only one egg

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[1]Stone, op. cit., p. 43.

comes per month? Studies show they do not rotate. One may function for several months before an egg ripens in the other. If an ovary is removed, the other will compensate for the loss.[1] It is the same in regard to the male testicle.

It must be remembered that cells mature irrespective of sexual contact. Some doctors feel that when the egg is ripe sex stimulation may hasten the breaking off from the ovary but this has not been proved.

Ovulation usually occurs about 14 days before the next period is due. There is a normal range from 9-16 days however. Illness or strain may affect the cycle, so really no day is an impossible one for ovulation. As Dickinson puts it, "within the outer end of the tube a pin point target is set up for about one day (average life of egg) while a barrage of sperms may attack for two days with a single cell allowed to penetrate."[2]

The empty pocket from whence came the egg fills with blood and proceeds to manufacture progestin which stirs the uterine lining to prepare itself to next an egg. The egg proceeds down and if fertilized selects a sight and if sound, has 9 chances out of 10 of producing a living child. Nature rejects defectives. Up to 1/2 of the interruptions of pregnancy are spontaneous endings of this type.

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[1]Stone, op.cit., p. 45.

[2]Fishbein and Burgess, op. cit., p. 73.

Conception can be planned by studying over some months to find when the "14th day" or ovulation occurs, and cover it by sperm deliveries on the 10th, 12th, and 14th days. Twins occur about once in 8 births from release of 2 ova (fraternal) or from the dividing of one ovum (identical).[1]

The Male Genitalia

Two systems discharge through one instrument in the male (6). Urine formed in the kidney reaches the place of storage in the bladder (3) by means of the ureter. Its release through the urethra (8), terminating at the end of the penis, is controlled after the first year and one half or two in life. The other system is connected with reproduction. Sperm are formed in the testicle (10) (also the male hormone or activator of maleness in body form and sex urges). The sperm is finished and stored in epididymus (9).[2] A pipe, the vas deferens,(4) runs up the groin and behind the bladder (3) joining the upper urethra (8), the ejaculation duct. A widened portion at the top of the vas is called the ampulla and helps the epididymus store the sperm. Close to the ampulla is a laboratory, the seminal vesicle (2) for producing mucous which, with that of the prostate (5), forms the fluid which sweeps the sperms along at ejaculation.

The ampulla holds 4-6 rations. The glans penis shown

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[1]Fishbein and Burgess, op. cit., p. 73.

[2]Ibid., p. 74.

relaxed is, unless circumcized, protected by a foreskin (12). The white substance under this prepuce (12) is shed cells. The penis when erected averages 6-6 1/2 inches in length and 1 1/2 in diameter--more than adequate for its purpose of depositing sperm at the base of the cervix. The size can be increased about 10% and the erection of the head made much greater by pressure on the deep dorsal vein on the midline of the upper aspect of the organ. If a rubber band is used, it should not be too tight. During intercouse the same effect can be achieved by pressing the top of the penis against the subpubic arch of the woman.[1]

Once deposited at orgasm, the sperm travel about one inch in eight minutes through the uterus and up the tube toward the ovum. The duration of the sex act varies with desire and skill from 2-5 minutes with an average for orgasm of 15 seconds. There is a wide range of ability to repeat in a short time.

The frequency of intercourse based on studies is about twice a week for American white adults.[2] There is no standard or normal because of wide differences in endowment and capacity and because of variant habits and customs at different social levels and also diversity of welcome by partner. A decline in frequency comes with advancing age.

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[1]Fishbein and Burgess, op. cit., p. 77.

[2]Kelly, op. cit., p. 6.

The glans, the head of the penis (11), is an expansion of the terminal part of the middle column of erectile tissue. It is the nerve endings here, genital corpuscles, which make possible the climactic sensation or orgasm. The testis is about an inch and a half thick. Inside it consists of tubules which produce male germ cells. They converge into a network of ducts that lead into the coiled duct called the epididymus (9), and it leads into the vas deferens (4). The testicle is also a gland of internal secretion.[1] It secretes hormones into the blood stream to bring about the development of the secondary sex characteristics of the male, and to maintain the libido or sex desire, and to contribute to his potency.

The prostate gland (5) lies beneath the bladder and the urethra (8) and passes into it on its way to the penis. Ducts from the substance of the prostate gland open into the floor of the prostatic section of the urethra alongside of the openings of the ejaculatory ducts. Prostatic secretion, seminal vesicle secretion, and sperm cells from the ampulla of the vas, mingle in the prostatic urethra as ejaculation takes place.[2] The secretion and the sperm form the semen. At the height of sexual excitement, orgasm sets off a reflex that causes the squeezing of the semen into the posterior urethra where the continuation of the reflex produces con-

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[1]Kelly, op. cit., p. 7.

[2]Ibid., p. 8.

tractions of the bulbocavernosus muscle which squirts the semen from the penis. This takes place in ejaculation.

Before ejaculation the moisture appearing at the end of the penis is not part of the semen but serves another purpose. Since urine uses this same passage and is acid, it has a harmful effect on the spermatozoa. To counteract this, glands along the urethra put out this alkaline secretion during sexual excitement. This neutralizes acid in the urethra preparing safe passage for the seminal fluid.[1] This secretion does not usually contain sperm cells but in some individuals tested it has contained sperm. This could account for pregnancies where the male swears he did not have intercourse to orgasm.

The spermatazoon is only about 1/600 of an inch in length. It take 2 of them to be the width of a thin hair. Their speed is 1/8 inch per minute. They resemble a tadpole. The head and middle piece contain the important element to reproduction. The tail gives it locomotion as it lashes back and forth. Movements get slower and slower as life of the sperm advances and finally stop and die. The life at room temperature is about 48 hours. In warm temperature like the uterus,motility is speeded up, energy spent, and life shortened. If no ejcaulation takes place sperm present in the vas and vesicles gradually die and break down.[2] The

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[1]Stone, op. cit., p. 33.

[2]Ibid., p. 37.

first ejaculation after a long period of abstinence contains less active and vigorous sperms than those which appear in ejaculations after moderately frequent intercourse.

Birth control is still a controversial topic which carries many social, economic, political, religious and moral implications that provoke a wide divergence of opinion. This presentation is primarily from the medical point of view. The planning of parenthood according to Dr. Stone constitutes an important individual and social health measure, for it helps conserve the well being of the parents, the family, and the home. A woman, even in good health, should learn how to space children to preserve her future well being. No woman can go on bearing children to the brunt of her capacity without detriment to her health. It is also not good for the child to be born too close to a brother or sister. From a medical viewpoint too frequent pregnancies without sufficient intervals are to be avoided for the sake of both the mother and the children.[1]

Contraceptive methods are taught in medical schools and are now approved by organized medicine as represented by the American Medical Association. No method but abstinance is 100% safe. No program for birth control should be based on information gleaned from the sparse acquaintance with methods mentioned in this clinic or from reading the Sex Manual. Your

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[1]Stone, op. cit., p. 100.

own physician should be consulted regarding the proper use of the method you decide upon. Protestant and Jewish endorsement of the use of contraception in sexual intercourse is a frank recognition that there are purposes for sexual intercourse beyond the most obvious one of procreation.

Any religion that does not accord sex a warm and important place in married life is inimical to happy marriage. Most of the churches in our country are distinguished by their modern liberal interpretation of the place of sex in marriage and have actually supported recent progressive trends in planning for marriage and parenthood. There are exceptions.

In the past, too much concern has been given to the character of sex anatomy and too little attention paid to the greater importance of realistic and vigorous psychological attitudes about sex. The common disturbances in sexual function are rarely due to any but emotional or psychological factors. But, there are exceptions and therefore every couple contemplating marriage should study anatomy and physiology.[1]

The complete enjoyment of sexual life is possible only when anxiety over conception is absent. Through contraception modern man has won a new freedom of sexual pleasure in marriage. For a small addition to the wife's routine of per-

sonal hygiene a couple can enjoy their most intimate relationship with a spontaneous and natural freedom.[1] It is better, however, that the responsibility for contraception be shared between husband and wife.

What recommends the idea of birth control is not that there may be a limitation in the number of children, but that birth can be controlled in a manner designed to insure the most adequate care of the number of children a given family can absorb and support.[2]

The purpose of birth control is to help enrich the experience of sexual love by reducing the probability of pregnancy and to increase the possibilities of health and education in a given family. The goal of birth control is to help improve the quality of adult life and the opportunities of children for healthy nurture.[3]

The principal methods of contraception are: (1) mechanical; (2) chemical; (3) mechanical-chemical; (4) physical; (5) physical-chemical; (6) biological; (7) sterilization; (8) mock abstinance; and (9) abstinance. All are adequately explained in your Sex Manual. See Kelly, page 76 and forward.

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[1]Stokes, op. cit., p. 23.

[2]Peter A. Bertocci, The Human Venture (New York: Association Press, 1950), p. 99.

[3]Ibid.

The best methods are those which least encourage pregnancies as the result of human failure. If a method causes too much bother or takes away from the pleasure excessively, it may be skipped with tragic results to the planned parenthood program. In view of this, no more need to be said here other than to make a few brief statements, although I will be happy to confer with anyone privately regarding this matter. I will also be happy to answer any questions you may have on the subject. The statements I would like to make are these: (1) If properly tested and rightly used, the condom is one hundred per cent effective. In Techniques of Conception Control, by Dr. R. L. Dickinson, a manual issued for the Planned Parenthood Federation of America, appears this statement: "Properly tested the condom provides protection as efficient as any method and skillfully used, furnished security." (2) In an article entitled "Jelly Alone vs. Diaphragm and Jelly" published in Human Fertility (9: 73, 1944) O. D. Garvin reported on results with both techniques. "The reduction in fertility was approximately the same for both methods." Reduction in fertility of 84.7% occurred in the jelly-diaphragm patients and 85% in the jelly alone patients. Preceptin is a jelly made for use without a diaphragm, and is sold in drug stores without a prescription.

There are single dose outfits that may be discarded after use. They are well suited to travel conditions but you have got to look ahead and have them on hand. Remember,

it is patient failure more than method failure that causes unwanted pregnancies. It is non use, incorrect use or failure to obtain new supplies that hurt a good birth control program. The simplest means of contraception and very effective is the suppository. Inserted in the vagina, it melts and spreads around the neck of the womb preventing upward passage of the sperm toward the ovum. These are available on the prescription of the physician only. Not much that is good can be said for the douche alone. With anything strong enough to kill the sperm, it can hurt the user. A weak, non-harmful solution is primarily physical in action and with all the folds in the vagina, it is doubtful if one can wash out all the sperm and it only takes one to cause pregnancy.

Lastly, a word needs to be said regarding the rhythm method of preventing conception. It depends on the fact that ovulation takes place in most women about half way through the menstrual cycle--about 14 days before the next period is due. Since the ovum only lives for a short time, if you determine when it comes down, and set up reasonable limits either side of it, you can safely have intercourse the rest of the time. The time of ovulation in healthy women can be told accurately by taking basal temperature by mouth on arising each morning and recording it. The time to abstain from intercourse or to use another birth control method is when the temperature rises about .5 of a degree at time of ovulation. There are special thermometers now for taking

this temperature which have 2 degrees to the inch and are easy to read.[1]

I would like to close this talk on the anatomy and physiology of sex with these words. The body is indeed "fearfully and wonderfully made". It should be used and not abused as an instrument for the enriching of the marital relationships. By a wise control and exercise of strong libidinal drives, this can be done. As far as birth control goes, I can say the same thing. Use and not abuse is called for. Not the selfish avoidance of children, but the wise spacing and careful planning for the greatest experiences of life--parenthood.

Dr. Stone in his marriage manual says, "Most of the achievements of civilization have been made possible by man's learning how to control the forces of nature. The use of the lightning rod, of steam heat, of anesthesia during childbirth, these are all unnatural in the sense that they interfere with natural phenomena--yet we should hardly wish to do away with them. The practice of birth control is but another step in the increase of our power to control human welfare rationally."[2] Very few Protestants of Jews today deny the need for family planning; it is only a question of what method to follow. Regarding this I say, carefully read your

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[1]Koos, op. cit., p. 80.

[2]Stone, op. cit., p. 101.

manual, make your decision, get your equipment and instructions from your physician, follow the instructions religiously, and don't stay chained to a method that interferes too much with the enjoyment of the sex act itself. Try another one which may be better for you, but only after being properly checked out by your doctor.

CHAPTER VIII

A PHILOSOPHY OF MARRIAGE

(Presentation No. 2 for the Preliminary Session of the Marriage Clinic)

Just as a person reveals clearly his philosophy of life by the way he lives, even though he may not be able to verbalize it, so a married person reveals his philosophy of marriage by the way he attempts to build his life in relation to another (his wife) and others (his children). There may be particular and frequent deviations from the general pattern, but the pattern will be clear, and the connection between the pattern and the quality of life lived in the home unmistakably clear.

The marriage should be worthy of the potential stature of the men and women who contract to live jointly. This potential is very high since men and women are children of God and it has not yet been made manifest what they are capable of except in Christ, and He maintained a single state. Certain it is however that no ideal is worthy of a child of God that is not in harmony with His purposes as revealed for all of life and in relation to marriage in particular.

Some scholars would trace the evolution of morals in relation to marriage in this fashion. At first promiscuity was the rule, and then polygamy won out over polyandry be-

cause of man's physical superiority, and finally monogamy displaced polygamy because it was too expensive.[1] According to this theory, the development of marriage is purely on the basis of expediency. More in keeping with the facts is the recognition that the relationship has evolved from promiscuity to the highest form of man-woman relationship--monogamy --due to the influence of religion.

The standard for the husband and wife to work for was set very high by Biblical society. The controlling spirit was to be love. It was to be of such a quality that it would suffer long and still be kind. Love was to grow between two persons in marriage because they were not so engrossed in each other, or anything else, so as to shut out God. God's love for them was to be the motive and model of their love for each other. (Eph. 5: 25-33)

Biblical teachings make it clear that man should marry with the expectation it is for life. The choice of a mate is therefore very important. It is not all based on a flaming passion and terminated when the fires of that passion subside. It is done in recognition from the start that children, if born, have rights and parents duties. It must be undertaken with the expectation of exercising patience and forbearance. "The selfish determination to contend for one's rights at the intersection of two wills, is as disastrous for

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[1]V. A. Holmes Gore, New Morals for Old (London, Longman, Green and Co., 1938), p. 10.

two personalities in marriage as it is for cars at a street crossing."[1] This points up both the need and the importance for forgiveness in marriage, for the collisions do occur.

In the United States today, there are many concepts of marriage. It is unfortunate that the differences between the Jewish, Catholic and Protestant marriage ideals are so stressed as to blur their most significant similarities. The overall effect of the interfaith friction on the subject of marriage and inter-marriage in particular, is to confuse millions of our citizens who love someone of another faith and also love their faith. It also helps convince others, now lukewarm on the subject of religion, that it is better to regard marriage as a mere legal contract, since even the professionally religious don't know or can't agree as to what the will of God is in relation to marriage.

Marriage is the oldest of our social institutions. It has a biological basis. It meets urgent biological needs. It has an economic basis which cannot be denied. Marriage makes it easier to provide for food, shelter and protection, than living apart. It has a legal basis which for the good of society imposes responsibility on both the husband and the wife. It also guarantees privileges and rights that neither must deny.[2] Marriage also has a psychological basis. Both

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[1]Lewis Joseph Sherrill, Family and Church (New York: The Abingdon Press, 1937), pp. 108-109.

[2]Sidney E. Goldstein, The Meaning of Marriage and Foundations of the Family (New York:Bloch Publishing Co.,1942),p.10.

men and women are moved by desires, yearnings and aspirations that marriage meets best.

Marriage is all these things and more according to the teachings of Judaism. The title of the Tractate in the Talmud dealing with marriage is "Kiddushm". This is the term employed in every code of Jewish law. It is derived from the Hebrew word "Kodosh" which means holy or sacred.[1]

Marriage, according to the teachings of Israel is a consecration, a sanctification of life. Its purpose is to sanctify the relationship of husband and wife. Judaism teaches that marriage rests upon morals as well as mores. The deepest distress in marriage comes from the betrayal of spiritual ideals.[2]

Judaism teaches that those who truly love God, as well as each other, and who marry and live together in the spirit of a higher love flowing out of their God-man relationship, and fixing their minds on the ultimate value of the things that really count in this life, know the real meaning of their union in love. They know their marriage is deathless. They know it holds forth the promise of eternal love.

This spirit of marriage is expressed in Hosea as follows: "I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness and justice; in loving

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[1]Goldstein, op. cit., p. 12.

[2]Ibid.

kindness and in compassion; I will betroth thee unto Me in faithfulness."

Judaism teaches that marriage is more sacred than the Courts of the Temple or the Ark of the Covenant. No unworthy deed or word or thought must be permitted to invade its precincts.[1] The teaching of this lofty concept of marriage undoubtedly has a lot to do with the fact that Jewish marriages are the most stable in our country. The central place of the family in the life of devout Jews everywhere is due, to this stress on marriage as a relationship sanctified by religion.

Basically, this is not out of harmony with the Roman Catholic position. Pope Pius XI in an encyclical letter on Christian Marriage in 1931 stated: "The partnership of true marriage is constituted both by the will of God and the will of man. From God comes the very institution of marriage, the ends, the laws that govern it, the blessings that flow from it; while man, through surrender of his own person made to another for the whole span of life, becomes with the help and cooperation of God, the author of each particular marriage, with duties and blessings annexed thereto from divine institution."[2]

According to St. Augustine, the blessings of marriage

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[1]Goldstein, op. cit., p. 14.

[2]Pius XI on Christian Marriage, p. 5.

are offspring, conjugal fáith, and the Sacrament. By conjugal loyalty, it is provided that there shall be no carnal intercourse outside marriage; with regard to offspring, that children should be begotten in love, cared for in a religious atmosphere; and finally in its sacramental aspect, that the marriage bond should not be broken.[1]

The love needed in marriage is not based on lust, according to the Catholic doctrine, but is a deep attachment of the heart which expresses itself in action in many areas. In the home it requires mutual help in externals, but more important, the perfecting of the inner life so that through the partnership in life, they may grow in love towards God and their neighbor. This, to me, is central to the Christian faith. It is the command of Jesus. It is also a point at which we are at one with all true Jews since Jesus quoted it from the Old Testament. The Catholic also believes that married persons ought to imitate Christ and help each other toward perfection.

We all know that the Catholic Church stresses the indisolubility of marriage. We are not always so familiar with their reasons for this stress. (1) They insist that "it gives husband and wife a positive guarantee of the endurance of this stability which the generous yielding of their persons and the fellowship of their hearts require, since true love

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[1] Pius XI on Christian Marriage, p. 6.

never falls away."[1] It gives a sense of security. (2) The dignity of both man and woman is maintained and mutual aid is assured, while through the indissoluble bond, the spouses are warned that not for the sake of perishable things, but that they may procure for one another lasting good, have they entered this deathless union. (3) The training of children is greatly aided and the burdens of this high office require the best efforts of two persons not one.

The Protestant concept of marriage varies from denomination to denomination but,basically, it has no quarrel with these lofty ideals of Judaism and Catholicism as expressed here.

Consider thoughtfully the ideals of one denomination, as they are reflected in a code its young people are enjoined to adopt. This denominationis the Missouri Synod Lutheran Church. They believe that: (1) marriage is a divine institution established by God Himself. As a gift of God, sex and family life are holy. Though often disfigured by sin, they should be honored as divine bestowals. (2) Christian marriage is a blessed ordinance which leads to multiplied benedictions for those in wedlock and for the race in general. Faithfulness to its requirements is good for all concerned. (3) The married relation is the normal state. Unqualifiedly to exalt abstinence for marriage as holy and to spurn wedded

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[1]Pius XI on Christian Marriage, p. 18.

life for self centered reasons is to invite God's punishment. (4) Christian marriage is monogamous. The Christian husband and wife are to cleave only and always to each other. (5) Christian marriage is established by free will and mutual consent. Persons must not be forced to marry. Young people should consult their parents and respect their advice , but they must not act against divine will. (6) The marriage union is lifelong. Divorce is permitted only in the case of marital unfaithfulness. (7) In the choice of a life companion, the decisive factors should not be wealth, physical attraction, higher education, and social position, but common devotion to Christ. There should be a harmony of religious oneness. With the exception of the close degrees of blood relationship, there are no restrictions in the choice of a mate. In general, however, compatibility of age, culture, race and religion is essential for sustained happiness. (8) In the Christian family, the husband is the head before God and man, the wife is the helping companion. The sphere of the highest activity is the home. (9) An avowed purpose of matrimony is the procreation of children. Where the divine injunction "be fruitful and multiply" is disregarded and means used to evade the responsibilities of parenthood, the full blessings of marriage will be sacrificed. (10) Christian marriage must have a spiritual basis in reverent acknowledgment of Jesus Christ, the Savior of all men, and in the abiding presence of His Spirit. The family altar is to be the pledge

against broken promises and hearts. (11) In marriage there must be an intensity of self-sacrificing love. (12) To prepare themselves for these blessings and to meet these high requirements, young people should ask and accept the help of God in leading good lives. The fact that the effects of a sin can be visited on the sinner and others long after it is forgotten, has been driven home to many persons in marriage. The young people of this church are enjoined to select a mate wisely, and to seal the union in marriage only after all doubt is gone.[1]

These principles would, in general, get approval from the larger Protestant denominations in the United States, with a few marked exceptions. (1) In many denominations divorce is permitted for physical and mental cruelty as well as adultery. Divorce is discouraged, but second marriages are blessed by the church. (2) In more liberal Protestant denominations greater stress is placed on democracy in the home than on the headship of the husband. If however, "divine charity" is the guide of their mutual relations and if the dignity of the person is respected, as taught by all these religions, the end result should be wholesome regardless of the name they attach to their particular system of family government. (3) Although procreation of children is an avowed purpose of marriage, planned children are regarded as an obligation of

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[1]Walter A. Maier, For Better, Not For Worse (St. Louis, Missouri: Concordia Publishing House, 1936), pp. 6-7.

responsible parenthood, rather than an evasion of responsibility.

Despite these honest differences, the similarity of stress by these religious bodies on the spirituality of marriage makes all secular theories of marriage appear weak and inferior. It is evident that all agree to the fact that marriage at its best means love of one man for one woman and this love must be lasting. They certainly agree that the primary and secondary functions of sex are not separated in a person. They agree that mates who are not lovers will not readily assume the duties of parenthood. They agree that love alone is not sufficient to sustain a relationship. Two persons must love many things together. They agree that marriage is not a recreation in which two people merely enjoy a love, but a vocation in which two persons share the completeness of life, including the joys and heartaches of parenthood.

All Christians agree that marriage must be built on lasting foundations, and that these foundations are the ideals of Jesus Christ. Foremost in His scale of values is love, the highest and most divine of all human emotions. He regarded the obligation to love as the chief obligation of life. He regarded it as the solution of every problem. Sex is a gift of God and can be used to express this emotion of love in a way that is pleasing to Him. Sex need not be a problem if one allows it to be controlled by a dominating

desire to do the will of God.

All Christians are one in their belief that a true union is one of spirit with spirit and not merely of mind with mind or body with body. It is the spiritual aspect of marriage which gives it eternal possibilities. Love at its highest joins two persons in working together for God. The lovers who not only love many things together, but also love God more than anything else, do not worry about the problem of divorce. They use their marriage not only to express their love for each other, but also as an instrument for the perfecting of a larger love under God's guidance and in obedience to His will.

No Christian needs to regard it as wrong to express physically the emotion of love in relation to his beloved, but he must ever guard against regarding the outward symbol as more important than the spiritual reality it symbolizes.

Catholic, Protestant, and Jew are one in holding to a spiritual concept of marriage in which God has ordained that a man and a woman should become one perfect whole, that each should contribute to the completion of the other. They believe that God is love in its completeness and that home life is love in practice and development, and that the practice will not be making the love relationship more perfect without God being active in the home because a couple will it. This spiritual concept of marriage is far superior to the secular notions of marriage like the romantic theory, the Tom-cat

theory, the Rat-trap theory, and any others which neglect the spirituality of man and the centrality of God.

If we are to make our marriages happy and lasting, we need the strength that comes only through religion. We need faith in God, people, and life itself, We need to practice the virtue of justice under God's guidance. We need to give our beloved, our offspring, and our friends their due in love and respect. We need to see that family love and religious love blend and supplement each other. In a very real way, parents withholding love, fail to prepare their children to realize fully the love of God. It is the parent who first teaches a child to have reverent regard for others and God. It is quite impossible for them to do this unless they have reverence for goodness, truth, and beauty as gifts of God and have succeeded in their own lives in blending this into an adoration of the truth, beauty and love of God.

A proper philosophy of sex, love, marriage, and the family begins and ends in God, for no other basis can be adequate for man as a spiritual being.

CHAPTER IX

PSYCHOLOGY OF SEX

(Presentation No. 3 for the Preliminary Session of the Marriage Clinic)

Every married couple should realize from the beginning that a good sexual adjustment is necessary to a happy life. It is not always something that comes easily. It is never a thing to be ignored if it is absent.

Marriage at best brings years of hard work together, and usually times of hardship and suffering. If a couple can so use the instrument of sex which God has given them, that it enables them to increase their happiness with each other, it is a great asset. The close communion and sympathy needed in a good marriage is achieved much easier if a man and woman can enjoy each other sexually. This is a matter of simple psychology, for pleasure begets gratitude and the thoughtfulness which makes one capable of giving pleasure begets respect and love.[1]

It is doubtful if there are any couples who are so well adjusted sexually that they do not have to keep working to retain that adjustment. They must feel free to talk about their sexual desires and let the partner know what gives the greatest pleasure. No person has an innate knowledge of what

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[1]Fishbein and Burgess, op. cit., p. 104.

is proper, aesthetic or good. Unfortunately, many persons think that they do. Each married lover should remember the dignity and sacredness of his partner, but at the same time he should know that no laws prescribe what is good or bad for those who love within the bonds of marriage and want to bring happiness to each other.

It should be remembered that it is not easy to effect changes in sex life. It is largely fixed by attitudes developed toward sex and habits set before marriage. Understanding the biology of sex is important, but it cannot completely solve the problem. Many doctors have sex difficulties with their wives and many day laborers have very satisfying sex lives.

What is needed most is the right attitude toward sex. If the situation, for example, is muddled by fear, inhibitions, or the idea that sex is dirty or animal-like, real trouble is ahead. Enjoyment can be diluted by conflict and this is the trouble with pre-marital sex experience. The conflict set up in the individual at the time of his illicit sex relations has a carry over in the conscious or unconscious mind to plague the development of harmonious sex relations in marriage.

Inhibitions and anxiety have a way of lingering too. Many are the young brides who spend days shopping for lacey underclothes to enhance their sexual attractiveness and who do little or nothing to ventilate their sexual doubts. This

is so common, that every man ought to be wise enough to take it easy in the early days of marriage, lest he make it impossible to ever achieve adjustment.[1]

The only realistic approach to the task of improving the sex life is the liberalizing of the sex attitudes. If attitudes are formed in an unhealthy atmosphere, they are likely to hamper the enjoyment of the sex relationship. Moral sanction, taboos, and fears are constantly combining to ruin the chances of sexual adjustment for couples undertaking the marriage venture.

Attitudes cannot be changed unless they can be identified and recognized for what they are. All adults should realize that they first became concerned with sex during childhood. It is natural for a child to examine his own sexual parts, investigate members of the opposite sex, and ask questions about sex. It would have no traumatic effects if it were not for the reactions of parents to this curiosity. Parent reaction often makes a child feel that he has done something wrong. A residue of shame can be left and associated with sex interests for the rest of their lives.

Young children associate the sex organs with the toilet. They often develop the feeling that the need for privacy and concealment is that the activity is unclean. Later they learn of other uses for the organs and carry over the idea

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[1]Allan Fromme, The Psychologist Looks at Sex and Marriage (New York: Prentice-Hall, Inc., 1950), p. 70.

that sex is unclean too. They enter marriage failing to separate sex and uncleanliness.[1] Needless to say, this attitude can dilute the pleasure derived from sex.

Adolescence can also cause difficulties that are carried over into marriage in the form of unhealthy attitudes. Due to body changes, the heterosexual example of society, and the growing urgency of sexual interest in the adolescent, frustration often arises when a youngster runs into strong moral censorship. The male adolescent usually has some strong inhibitions about sexual activity. Through group associations he usually develops a modification of his views toward sex. The inevitable exposure to the charm of young women provide stimuli for his now powerful physiological sexual capacities. He is forced to confront his old inhibitions, and the result is often conflict, tension, and perhaps release and guilt.[2]

Women do not escape anxiety over sexual conflict either. They feel the power of physiological forces. Most of them experience some conflict between desire and inhibition. As a rule, however, social forces promoting suppression make it much easier for women to accept a more inactive role sexually. They feel the pressure of more parental control. The result is that the weight of inhibiting forces

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[1]Fromme, op. cit., p. 72.

[2]Ibid., pp. 73-74.

leads to the development of substitutes and defenses to minimize the strain. It cannot be completely eliminated, however, because of the pressure exerted by their dates for at least some yielding to their advances. The fact that the responsibility is usually on the young woman to determine where the sexual activity will stop, is responsible for defenses being set up that may make adjustment in marriage a slow process.

Participating in premarital intercourse does not help the situation. It can make marital adjustment more difficult. It can invite unhealthy comparisons. Anxiety can also be created by the awkwardness and guilt connected with their first attempts at intercourse. Self punitive feelings are not uncommon in those who have broken faith with their parents regarding this matter.

Young people getting married should be acquainted with the fact that for some persons sex is an outlet for feelings of aggression. It can lead to the using of another person in an exploitative fashion.[1]

For others, sex exploits outside marriage have little to do with affection because they are either using it for pure sensory gratification, or as a demonstration of their freedom from constricting moral restraints. It is employed by some as a means of escape from other frustrations. A person who is not a mature man makes himself feel like a man

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[1]Fromme, op. cit., p. 83.

by enjoying the satisfactions of what he believes to be a manly sexual conquest.

All young men and women should realize the power and importance of the sexual drive, and also its complexity. They should realize that it can find outlets in activities that seem to have no connection with sex. It can be linked with many desires, interests, needs and activities, and where this is done the need to satisfy sex desire directly is not usually so pressing.

No counselor can give general advice that will help two individuals achieve prompt sexual adjustment in marriage. They can help themselves by analyzing and understanding their own desires, fears and inhibitions. They should also remember that sex is a part of their personality, and that no person who enjoys truly good mental health, suffers from sexual incompatibility even when he faces a problem of adjustment in this area. Many persons, sound in personality, enjoy sex in marriage even though their partners do not reach a climax in intercourse. They know how to love, and they have a healthy attitude toward sex which puts it in its proper place within the relationship, and sees it as a means and not an end.

Foolish indeed are those who enter marriage believing sex to be the most important part of the relationship. Foolish also are those who minimize its importance and fail to prepare for its proper use. The biological function of

intercourse will always be to produce people. The emotional function of intercourse is to aid in the growth and completion of people. It is an expression of affection in intimate bodily association, but it is much more than that. It relieves tension, it heightens vitality, it aids better balance, and it helps personality achieve a great beauty. Through sex in marriage persons are actually aided in reaching their highest development and happiness.

Psychologists remind us that the sex relation involves all of us. It needs the help of all the senses. To be complete, it needs love play, the sexual union, and the after play. The cardinal rules which no husband should ever forget are: "(1) adequate fore-play as preparation for (2) a mutual relationship (3) unspoiled by fear or inhibitions (4) reaching an orgasm together (if possible) (5) ending with adequate responses as the emotions slow down and disappear."[1]

The fact that a woman needs extensive preparation due to her biological makeup, should not be overlooked. Too many men fail to start at the beginning. They fail to make use of simple conversation on the obvious theme of affection. Women need to be told they are loved. This should be followed by tactual stimulation. Women should be taught that they have a responsibility in this respect too.

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[1]F. Alexander Magoun, Lectures on Preparation for Marriage (Cambridge, Mass.: The Powell Printing Company, 1944), p. 41.

The ultimate goal should be orgasm together. If success in mutual orgasm is a continuing problem, it should not be because the husband is ignorant of proper techniques or very selfish. If the main desire is to express love and please the beloved, it is easier to interpret her behavior and know when she is ready. The art of self control ought to be practiced as a requirement of unselfish love.

Dr. R. L. Dickinson reported that in twenty five percent of the cases he studied, the women did not reach orgasm in intercourse. Research by Terman indicates that many women of low vitality, and many of those with neurasthenic tendencies were incapable of orgasm.[1] Too many other failures are due to inconsiderateness on the part of their mates.

The minutes immediately after intercourse should be spent in peaceful relaxation together. There should be tender expressions of affection, tactual and vocal, gradually receeding and ending in sleep.[2]

Some psychologists place a great deal of stress upon the need for variety in the experience. There is certainly nothing wrong with a desire for nex experience within the marriage relationship. Different positions may be used as long as they are mutually agreeable.

Dr. G. Lombard Kelly reminds us that we can get a

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[1]Magoun, op. cit., p. 42.

[2]Ibid.

little ridiculous at this point. "Since each individual has only one front and one back and can only lie, sit, stand or kneel, the fundamental possibilities in this regard are definitely limited."[1]

For most individuals with the right attitude toward sex, and the right ultimate goals in mind, the instinctive position will prove quite satisfactory. A constant insistence on variation may indicate a lack of satisfaction somewhere else in the marriage.

A proper consideration of the mate, and proper respect for a good sexual adjustment, demands thoughtfulness, self control, and selflessness. A good husband will be tender and affectionate during menstruation. He will abstain graciously during illness, and in early and late stages of pregnancy. Conversely, a good wife will be reasonable in her demands when a husband is overtired from work.

There is little doubt that fatigue can undermine the capacity for sexual response. There is an obligation to have some energy available for sex activity. Neither the husband or the wife should tax themselves at work to the point where desire is greatly reduced. Attention must be given to the preservation of those physical capacities essential to the supporting of love.

In general, a couple should keep in mind that sex con-

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[1]Kelly, op. cit., p. 30.

flict is more often the result of a general incompatibility than it is of a lack of information or a lack of a proper technique. If there is difficulty in other areas, because of a lack of adjustment, it will undoubtedly be reflected in the sexual area of the marriage. Conversely, if there is trouble in the sexual area it will hurt the general harmony of the relationship. A couple must constantly be aware of the total relationship, and the total needs of personality. Love thrives on a healthy respect for the whole person, body, mind and spirit, not only as he is, but as he is capable of being, as a "being in becoming".

From a more severely practical point of view in relation to the specific problems of sexual adjustment, each partner should let his sexual ideas and feelings be known to the other. Each partner has a right and an obligation to know what pleases the other. It is criminal to let a mate go on making mistakes in ignorance that offend against the quality of the love relationship. Certainly one of the best guarantees for the preservation of compatibility is the maintenance of a strong desire to please the beloved. Love is man's highest duty, and the requirements of that duty must be fulfilled to some measureable extent, before it can be expected to become his highest joy.

CHAPTER X

HOME MANAGEMENT AND FINANCE

(Presentation No. 1 for the Advanced Session of the Marriage Clinic)

In the field of home management, like anything else, there are ways and ways and a more excellent way. Jesus taught that any good thing in life is a trust from God by the use of which men are judged worthy or not. These good things consist of time, ability, opportunities, and money. It is not church superstition to read a connection between the observance of Biblical principles of financing and frequent prosperity.[1]

In marriage there is a great need for careful accounting. There is also a need for recognition of obligations beyond the self and the family. Sound economics for the home should be systematized around a plan which recognizes both needs and wants.

In relation to this plan, each responsible member of the household should play his part. Differences should be resolved in a unity of purpose between two persons.[2]

In taking stock of their resources families think too frequently of their money income only. Most families could

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[1]Sherrill, op. cit., p. 101.

[2]Ibid., p. 103.

get a lot more out of life if they would think more of these other resources and use them wisely.

Two cannot live as cheaply as one, but two can live together more cheaply than apart with a little wise planning toward the attainment of that end, using all the resources available to them.

Money in our society is important far beyond providing the bare necessities of life. It is a means of exerting power. It is a means of attaining status and for some it is no mean end in itself. It is so closely tied to all life that it has significant psychological and social values.[1]

There is need for compromise and adjustment in financial matters if conflict is to be avoided. In Landis' study of 409 couples, it took longer to work out problems regarding the spending of money available than it did any other problem except those connected with sex. One couple out of five, married over 20 years, never came to a satisfactory agreement.[2]

Individuals bring to marriage fixed ideas and set attitudes in relation to money and its use. Many of the values each holds are a heritage from the individual's family life, plus modifications. There can be further modification if there is willingness to adjust. If two people love each other and want to live together cooperatively, why is economic

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[1]Koos, op. cit., p. 273.

[2]Landis, op. cit., p. 330.

adjustment so difficult?

Part of the answer is involved in the values each partner brings to the marriage in relation to what is worth buying. Most families do not have enough to buy all they want. Trouble comes over the necessity to choose. If one partner is from a family which stressed values centering around status, and things conducive to upward social mobility, and the other partner is from a family which stresses saving for education, and the future, there could be conflict over money.[1] Value systems built up over the years resist change.

The husband who must prove to himself his "maleness" by holding tight rein on his wife's expenditures or who must compensate for his feelings of inferiority by acting as financial agent is using money to meet a psychological need. The wife,who demands that she control the funds because she resents her husband being the head of the family, is doing the same thing.[2] They may need a psychiatrist, more than an economist, in working out their problems.

The pattern of controlling and spending family funds is relatively unimportant. It is certainly far more important that a couple be in agreement and that each be willing to adjust his own values and concepts to those of the partner. The likelihood that there will be areas of disagreement

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[1]Landis, op. cit., p. 331.

[2]Koos, op. cit., p. 275.

should be frankly recognized, and a willingness to talk over problems must be ever present. Talking problems over helps to avoid emotional outbursts, and the saying of things to each other which cannot easily be forgotten.

Both parties to the union are adults. They deserve a right to an opinion on money matters. Each should consult the other before obligating the family for any considerable amount. Shared responsibility for decisions has been proven to be conducive to family harmony.

A budget of some kind is needed. A budget is not a plan for saving money, although saving should have the first claim on the income. A budget is a plan to distribute the income so the family may have the things it needs. The plan should not be too rigid.[1]

The best budget is a realistic but tentative estimate of income and expenditures for needs and wants. It must give sensible priority to the former and due recognition to the psychological importance of the latter.

Every family should have a spending plan. It should be arrived at by first making a rough plan allowing so much for food, so much for clothing, etc. In making this estimate the family should keep in mind the total take home pay. Allowance should be made for state and federal taxes.

Some families make a preliminary plan for each major

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[1]Landis, op. cit., p. 334.

division of family expenditure. One such formula: 15% for savings, 10% for giving, 60% for necessities, and 15% for betterments. It is a goal few attain, but it is a good one to aim at.

Some feel that it is better to make their estimates in dollars and then see what the available dollars will buy. When it can be conceived, at least in general, how far the money will stretch, the detailed plan should be set forth. In making out the plan a family must provide for expenditures like food, rent, and utilities which will have to be made weekly or monthly, and expenditures which occur less frequently but regularly, like insurance, taxes, vacations, car license and insurance, and fuel. Some families make these a regular part of the detailed budget, adding them in months they have to be paid. Some prefer to make a separate plan for occasional expenses. They systematically set aside money in a special account to cover them.[1]

Wise couples find that consideration of a spending plan, even before marriage, helps reveal attitudes on spending and allows each person time to face realistically the differences recognized.[2] Such a headstart should enable them to be more realistic about what they can afford and avoid expenditures they might later regret. No avoidance of discussion regard-

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[1]Fishbein and Burgess, op. cit., p. 143.

[2]Landis, op. cit., p. 335.

ing real differences in this area is wise. Any harmony purchased at the expense of concealing honest differences in such a fundamental area as the use of money is at best temporary.

The budget should not be a source of friction. One should never insist that the other account for every penny. On the other hand, the budget will not work unless both cooperate and keep reasonable track of where the money is spent.[1]

The budget should never be used as a tool for forcing a partner to keep in line. It should be a tool to enable a couple to live within their income, save for the big expenses that come now and then, and save for unforeseen emergencies.

Surveys indicate, according to Landis, that women do about 80% of the spending for the family. The wife usually buys the food, clothing, and most of the household furnishings. These, plus the rent, are the major expenditures for the average family. Since women do most of the spending, there is some logic in their handling the family budget. Studies show that only one fifth of the wives actually do handle the family finances.

Regardless of who does the managing and spending, there should be mutual confidence. Each partner should have the major claims against the budget well in mind. They should avoid reckless spending and consult each other on unusual

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[1]Landis, op. cit., p. 336.

expenditures so necessary adjustment can be made in other areas to keep within the budget, or agreement reached regarding the need for tapping the savings. There are some things so important that they are worth going in debt for to have them now. These items, however, should definitely be agreed upon.

After a couple has worked out these economic problems together fairly well, has been married for a few years, and has built up mutual confidence, responsibility may be divided and each has certain things to take care of for the family. A joint checking account will simplify accountability and cancelled checks are excellent receipts. If checks are written for cash, and this should be kept to a minimum, a note should be made on the stub indicating the purpose for which the money is intended.

Some families use the family council for discussing money matters. It is all right to get older children used to the democratic procedure and acquaint them with the needs of all, but little children should not be burdened with all the decisions faced by the average family in this area. It is hard enough for adults to understand. The best way to introduce children to the burdens of responsibility is to have them sit in on the discussion of their own needs and the setting up of their own allowances.[1]

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[1]Landis, op.cit., p. 340.

There are many items on every family budget so important that they need special consideration. One of these is food. The best way to estimate the amount a family should spend on food is to plan in terms of so many cents per person per day. In 1953, 90 cents per person per day was the national average for a four person family. A family of two would have to add 10-20 cents per person due to the higher cost of buying in small quantities.

Any family can save on food costs by spending time (one of the family resources) to save money (another of the family resources). It can cut 10-20% from the cash outlay by careful buying in self-service super markets, by buying raw materials and preparing foods instead of opening cans and thawing frozen foods, and by buying roasts instead of steaks and chops. If space is available, it is a help to have a garden.[1]

Clothing is a big item on the budget. Providing it involves the purchase of three types of items. Some items are needed regularly, like shirts, socks, and underwear. Some items are seasonal, and a third type like heavy coats and suits involve purchases once every two years or so.

Studies indicate that at almost any income level, the proportion of family income spent on clothing is quite uniform. In the 1950's this has been about 12%. It would be

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[1]Fishbein and Burgess, op. cit., p. 144.

wise indeed to allow 12% for this item in the budget and save it for that purpose, because studies also reveal that there is greater variation from the average at any given time than in any other area of family spending. This is true because when a family buys expensive items they spend much more than 12%, and when they use old garments over an extended period, they spend less than the average.[1] When the big items have to be bought, it can disrupt the budget unless wise provision has been made in view of the fact that over the years they will spend an average of 12% on clothing.

The well fed and well clothed family must make a third major expense a regular item on the budget to meet the need for adequate shelter. It is impossible to say exactly how much a family should spend on housing. In general, those families which have less than $5,000 income annually, spend a higher percentage of the income on housing than do those who earn more. Families living in cities usually get less for their money than those living in smaller towns. If the husband works in the city and the family lives outside the city, the cost of commuting should be figured in as part of the cost of shelter. In general, it is unwise for a family to spend more than 20% of income on rent for an unfurnished place, and 35% for a furnished place. If a family feels that a car is essential, then payments for shelter should be kept

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[1]Fishbein and Burgess, op. cit., p. 144.

to one sixth of the income, so they can afford to buy, maintain and use the car. In general, a family should not buy a house which costs more than twice the annual income or three times if they are sure of a raise over the years. If a house is being bought, payments and provisions for taxes, repairs and insurance must not add up to more than the family can afford to pay for shelter, or 20-25%.[1]

Since it is a matter of statistics that two thirds of all American families own a car, and it is a big item on the budget,more should be said about it. 10-15% of the average family income is spent on car ownership and operation. Again, due to variation from year to year, the family has to plan ahead. They may spend 20-25% of their income in the year they buy a new car or 15% if they drag the payments out over a two year period, but only 5% for upkeep and operation during the years they make the old car do.[2] They should not forget that license, insurance and taxes must be paid annually. The total cost of owning a car should be taken into consideration when the family decides if it can afford a car, or what kind it can afford. In view of the fact that it costs more to buy a new car and more to operate an old one, each family must determine with some care how often it pays to trade the old one in and buy a new one.

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[1] Fishbein and Burgess, op. cit., p. 147.

[2] Ibid., p. 149.

Wise use of the car to make possible living in a healthful low rental area, shopping at super markets, taking advantage of sales for needed clothing, using it for family recreation in National and State Parks, public beaches, and for other economical types of recreation, can cut the overall cost of having it. If a car in the family encourages travel all over the place plus the spending of money for a lot of non-essentials, it can be economic suicide.[1]

Health is important to the economic life of the family, especially where it regards the breadwinner. It involves two kinds of expenditures, even for Navy families who normally use the services of military hospitals when illness strikes the family. There are still expenses connected with preventive medical and dental care, and occasional heavy expenses for incapacitating accidents and serious illness which require hospitalization of dependents in non-military hospitals in cases where one is not available, and where a dependent has a disease which cannot be treated in a military hospital.

Big medical expenses can wreck the savings and the current budget of a family which has not budgeted for such an emergency by extra savings specifically for hospitalization, or through participation in a health insurance plan. It is easy to estimate the cost of routine care, but it is impossible to figure when an accident or serious illness will come, or

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[1]Fishbein and Burgess, op. cit., p. 149.

how much it will cost.

It is a fact that 40% of the families incur 90% of the total medical care. No doubt the other 60% had infinitely smaller medical bills due to better preventive maintainence.[1] Regular check ups, proper diet, proper supervision of children, prompt attention to early signs of illness, early correction of minor troubles, and observing the rules of good health, pay off in the saving of dollars as well as lives.

Recreation deserves an important place in the budget planning. Recreation that is re-creation rather than wreck-reation can be afforded by any family.

By care in planning, it is possible by expenditure of time, energy and thought to have an excellent time with but little cash outlay. The family which has very limited cash should entertain simply at home. No family for money reasons should neglect family recreation for it is essential to good physical and mental health. Family morale is boosted when the family does things together that meet the needs of all.[2]

A family shouldn't spend money which it cannot afford, but it should provide release from the strains of daily living which is necessary to keep all members of the family in good physical and mental health. On this formula, it will require that some things be done separately, but not at a

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[1]Fishbein and Burgess, op. cit., p. 150.

[2]Ibid., p. 152.

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cost for any one member which will cramp family recreation as a group, or deprive other members of money essential for their individual recreational needs. The cost of golf for a husband, for example, is inconsequential in comparison to the benefits it brings if it can be afforded. It could not be justified if it deprived the wife of funds for her proper recreational outlet and the children of their legitimate needs.

One institution in our society which complicates this budget business, for the average family, is installment buying. It encourages many families to live beyond their means, or to pay more for certain luxury items than they are worth, when interest charges are added to the cash price of the item.

About 15% of all purchases of major household items are made on the installment plan. In this type of buying, the advantages are all on the side of the seller. The article does not become the property of the buyer until the last payment is made. If some emergency occurs and payments cannot be met, the company can repossess the article. If the family comes into some money and wants to pay it up they still lose the interest. Certainly a person using this type of buying should read before he signs and know exactly what he is doing.[1]

It will have to be granted that most families want or

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[1]Koos, op. cit., p. 284.

need something they can't pay for all at once without disrupting the regular budget. In most cases a family would save money to borrow from a reputable bank at 6% interest and thus avoid the installment buying interest rates which in general vary from 10% to 40%. Even if a family decides on installment buying, it is wise to figure the rate of interest before going into the venture and accept it or reject it on the basis of the cold facts of dollars and cents needed over the months for continuing family needs.

A word needs to be said on cash versus charge accounts too. Buying everything on a cash basis has some advantages. It enables one to get around and shop for best quality at prices one can afford. It encourages one to take advantage of seasonal sales. It prevents overbuying. The disadvantages are that no credit ratings are kept on cash customers. If it does become necessary to use credit it is harder to establish it. Cash customers, as a rule, do not get the preferential treatment given charge customers.[1]

The disadvantages of charge accounts are that they can be too convenient. It encourages overbuying. A person who has low sales resistance would do better to use the cash system. Every family should remember that they pay for the charge system whether they use it or not unless they trade at stores which operate on a strictly cash basis.[2]

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[1]Landis, op. cit., p. 341.

[2]Ibid., p. 342.

In general, it is unwise to borrow. It is particularly unwise to borrow from an agency which specializes in lending to high risk classes of people. The interest rates are too high. It is always wiser to use a good bank. It is cheaper to borrow on property than on a promise to pay. It is wiser to mortgage the car or furniture to meet a debt than to pay unreasonably high rates of interest. If there is real danger that the money can't be repaid, it shouldn't be borrowed at all.[1] If the money is needed for an emergency or for basic necessities, it is wise to apply for Navy Relief Society assistance. It is a relief agency and not a small loan facility, but no Navy or Marine family will be refused aid in connection with reasonable requests for the basic necessities of life. The Navy Relief Society charges no interest, and often makes a grant where repayment would work a hardship on the family.

A family living contented within a well planned budget, but without adequate insurance on the life of the bread-winner, could be financially ruined if death struck suddenly. No serviceman with a family should rest secure in the knowledge that he has $10,000 free insurance and a pension plan covering him. Where it costs the average family over $16,000 to raise each child, and it would cost a widow considerably more to support herself and run the home, the government insurance and pension can be seen for what they are, a mere help.

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[1] Landis, op. cit., pp. 348-349.

Each service family should supplement this insurance with a program of their own. They should make a careful investigation of possibilities before buying. Too many servicemen are suckers for the first agent who comes along.

In general, a couple should remember that the main purpose of life insurance is protection and not investment. It helps the salesman sell insurance to be able to stress the investment feature, but the average family will do much better if it keeps the insurance plan and the investment plan separate.[1]

Protection is an urgent need and it is designed to provide income for dependents of the breadwinner in the event of his death. It is cheaper the earlier it is purchased.

It should be remembered that there are many different types of insurance. Ordinary life insurance is the most common type of policy. The purpose of this type of policy is to provide a stated sum at the death of the insured. There are several ways this is done. Term insurance is the cheapest. It is written for a stated number of years. Premiums are figured on the probability of the death of the insured within the stated period. It gives protection only. There are no dividends or cash value to the policy except on the death of the insured during the stated period.[2] If income is

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[1]Landis, op. cit., p. 354.

[2]Koos, op. cit., p. 286.

low or employment uncertain, as may well be the case for a young serviceman, this type can afford protection until the financial situation improves by advancement in rating, or by discharge and civilian employment.

In Straight Life, the insured pays a fixed sum each year of his life and the company pays the face value of the policy on the death of the insured. The cost is higher than term but it is cheaper than limited payment policies. It also builds up both a cash and a loan value. The big advantage is that it gives a fixed amount of insurance, and a fixed premium at low rates if taken out at an early age.[1]

Insurance against hospital costs is available through "Blue Cross" and other plans. Since there are many illnesses which can involve dependents for which they are not entitled to navy hospitalization (mental illnesses and contageous diseases), it is wise for a sailor or marine to partake in such a program or to set aside enough to meet such emergencies out of his own savings. Navy Relief assistance can be obtained where outside hospitalization proves to be expensive, but a relief organization should never be a substitute for self reliance and proper planning. It should be remembered that the premiums for Blue Cross and Blue Shield are high and that there is no evidence yet to show whether the family is better off if it carries such insurance or saves regularly for medi-

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[1]Koos, op. cit., p. 288.

cal and surgical expenses.

It is certainly true that a family can make itself insurance poor. It can carry so much that the premiums are a burdensome drain on family resources. Still, the home and furnishings should be insured against fire, and the automobile needs property and liability coverage.

The criterion for determining whether or not to carry a certain type of insurance should be based on an honest answer to the question: "What will be the consequences to the family if there is no insurance at this point and loss occurs?"[1]

In view of the tendency for a family to feel that the ideal income is somewhat more than they have and can reasonably expect to have in the near future, careful planning and management is essential. Each couple should know something about buying, borrowing and investing. They should study these things carefully. Each family should see beyond the needs of today and reflect a feeling of responsibility for the future in sensible plans.

One should not ignore the private testing agencies which operate to help the consumer, especially when one is buying expensive items. The two best aids here are Consumers Research in Washington, New Jersey, and Consumers Union, 17 Union Square West, New York City.

These agencies buy articles on the open market, test

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[1]Koos, op. cit., p. 291.

them, and issue reports on them. Their monthly reports can be bought at the news stands.

A few additional hints on making the dollar stretch are perhaps in order. Eating at home most of the time is a good rule for most families. The man of the house should try his hand at gardening. The housewife should not be afraid to try her hand at canning or freezing the garden products or those purchased at the height of the season when prices are good. Family resources should be developed in the field of recreation so the needs of every member are met at low cost. All should be taught to take care of clothes and household gear. They should be careful to wear the right clothes for what they are doing. The man should learn how to use a few tools for minor repairs about the house and on the car. The whole family should be taught to have pride in the appearance of their person and their property. It is good for morale and it saves money.

The management and financing of the home is very important, more important to the happiness of all family members than the amount of money made available by the breadwinner. Studies have confirmed the fact that, beyond supplying basic needs, the amount of money available is not correlated with happiness. However, the quality of living the family makes available for all its members through good or bad management makes a big difference to the happiness and well being of

all its members.[1]

A great deal more could be said in this economic sphere and probably should since so many Navy families experience difficulties in this area. When a young couple feels the pressure of bill collectors and constant bickering over the needs to be met out of a limited income, it can become part of a vicious cycle spiraling downward and carrying with it the last vestiges of their once high marriage morale. The cycle often runs this course. Financial trouble causes arguments. The friction and tension created affects sex relations. Unhappiness in sex relations causes more unhappiness and friction. An attempt is made to right the unhappy personal relationship by resorting to a greater emphasis on things purchased on the installment plan, and which soon make budget balancing more impossible, hence adding friction and the further disintegration of personal relationships and sexual satisfaction.

In view of the chronic economic stress plaguing so many Navy families, a chaplain cannot afford to neglect instructing and warning young men and women about to cross the threshold of marriage.

In addition to a lecture type presentation along the general lines of that given above, a chaplain might well spend an additional session in informal discussion of home manage-

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[1]Fishbein and Burgess, op. cit., p.156.

ment and finance. Every chaplain would do well to have on hand for his own use 35 little booklets on family finance made available by the Money Management Library of the Household Finance Corporation, 919 No. Michigan Avenue, Chicago 2, Illinois.

CHAPTER XI

THE PRIVATE INTERVIEW

Despite the unquestionable value of prepared lectures and informal discussions as part of the character education program and the marriage clinic, a great deal of vital work for the chaplain remains to be done in the private interview. The chaplain as pastor has a definite obligation to God, his church, and the individuals as well, to interview all couples for whom he is to perform a wedding ceremony. It is part of a proper preparation to which they are entitled whether they know it or not.

Dr. George A. Buttrick at Harvard University reminds his students that ministers are not Justices of the Peace. When a couple comes to a Christian minister they are assuming it will be a Christian ceremony. The minister has no right to perform it merely because people ask him. They must be Christian or want to be Christian. Dr. Buttrick insists, "We are not adjuncts of City Hall. We must dare to say so."

If the chaplain is going to remain faithful to his church and the lofty concept of marriage that makes it of God and forever, then he must make sure that he does everything which he can do to aid couples in the achievement of that high end. The growth of interest in educational and spiritual preparation for marriage should be enough to challenge every

chaplain to use this interest as a means of giving every couple something which will contribute to the success of their marriage.

Since there is evidence that shows good results in a higher average of success in marriage for those who have been properly instructed by their ministers, and since the safeguarding of the ideals of family life is a church function, no chaplain, in good conscience, can fail to insist on his right to prepare couples for marriages where he will officiate.

The chaplain must assume the leading part in premarital counseling because a major part of the counseling needed belongs in the chaplain's field, and because all of it, sex, economics, recreation, etc., are profoundly affected by the quality of attitudes and values held, and are connected with the nature of the relationships between personalities.

The various specialized areas of counseling have to be woven into a pattern of living whose aims and values are in the spiritual realm. For example, a couple may know a great deal about sex and budgeting and be totally unprepared for marriage because their aims and values are poor. No one better than the chaplain can inspire a couple to think of their marriage as a venture in the art of living in harmony with each other and God.[1]

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[1]L.F. Woods, Premarital Counseling (New York:Commission on Marriage and the Home of the Federal Council of the Churches of Christ in America, 1948), p. 7.

A Christian ceremony doesn't make a marriage sacred. There must be understanding and a dedicated spirit on the part of those contracting it. It is the duty of the chaplain to find out if two persons are really coming reverently, discreetly, and in the fear of God, and to determine if they are ready for marriage. The law gives a minister the power to consummate a legal union. He should be more interested in the possibilities of two children of God consummating a spiritual union for time and eternity.

No matter how many books a chaplain has read in this field, there is no substitute for experience. If a chaplain has not been in the practice of conducting extensive interviews with all couples he should begin with those to be married by him. He would probably be wise to start with a simple interview and increase the range of things discussed as he develops skill through practice. Each interview should meet the needs of those who come. The direct and simple conversational approach in a conversational atmosphere after establishing proper rapport is far superior to canned lectures. Experience confirms the fact that most couples need information and guidance, but the prime task should remain to aid the couple to guide themselves. More important than the information received, are the insights and sense of creativity involved in their planned venture together.[1]

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[1]Woods, op. cit., p. 12.

The chaplain has to be concerned with helping persons and maintaining Christian standards. Sometimes this requires him to turn down a young man and young women who want to be married. They will probably go to someone else, but it is never wisdom to bind into an unwise union those who should not be married, on the rationalization that someone else will do it anyway.

If the chaplain's church or his conscience permits him to marry divorced persons, he should help these persons, who have failed once, understand the factors in their failures that they may better avoid errors in a second union.

Where there is a divorce, the chaplain should insist on seeing the divorce decree. The real causes for divorce are often concealed from the court, but the chaplain has the duty to question, interpret and advise. It may be deemed wise to delay a marriage until some of the details connected with a divorce can be investigated.

To some extent the chaplain must be skilled in the art of non-directive counselling. He must know enough to listen and know how to question if he is to get at the hidden motivations of the couple. Somehow the couple must come to the realization that anything in their past which is a threat to the security of their joint future must be brought to the light, evaluated and new decisions made in the light of faced facts.

The chaplain should help a couple realize not only that

their union is sacred, but also help them explore those things which can make it more successful. He should consider with them the importance of compatibility and how it can be enhanced by developing good habits of adjustment. He should discuss with them their tastes, habits, ideals and values and urge them to judge whether they are sufficient to support fellowship.[1]

Some chaplains use the Bernreuter Personality Scale as a personality inventory to aid the couple in finding out what their main problems of adjustment will be. Compatibility is something to be achieved and it helps to know the problem to be solved.

There is a place in the interview for a discussion of what lasting love involves. Things worth stressing here are: (1) the need to keep their love at a high level in the little things as well as the big things, (2) the need of maintaining something of the attractiveness which drew them together originally, (3) the need to develop skills in avoiding conflicts and settling conflicts once started promptly, and (4) the need for maintaining strong ties of common interest and loyalties which hold them together.[2]

It should be stressed that if two persons are right for each other, at least enough for it to be right for them

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[1]Woods, op. cit., p. 18.

[2]Ibid., p. 19.

to marry in the first place, their marriage morale will be about what they make it. A marriage will have a better chance of being successful if a couple organize their lives around a love for God and each other rather than on a love of the self. If their love is bigger than self love and broader than physical love, and has enough about it in common with Divine Love, it will become richer and stronger as time goes on because it will thrive on the satisfactions which come from the quest of joy for another.

It is wise to stress the importance of the determination to succeed as an aid to the maintenance of lasting love. It takes more, to be sure, but if they do not have the will to succeed, the marriage is liable to fold when the going gets rough.

The chaplain should lay great stress on marriage as a growing process involving two unique persons, but who in a spiritual union can grow closer together. This union is most complete when it is the creation, not only of their own or of God who hath joined them in wedlock, but of each of them working together with God for the good of the other and of the relationship.

The chaplain should certainly stress the priority of this relationship over all others once it becomes a marriage. It should be made clear that if they cannot accept this fact, they are not ready for marriage. Their highest duty under God might well be as a son or daughter to parents now, but

after marriage it will become as a husband or wife to a beloved mate.

The private interview is the rightful place for the chaplain to delve deeply into the religious life of the couple. The importance of religion to marriage and family life is stressed in the character education program and in the clinic, but here the chaplain can do his best work. The couple is at a point of beginning a new life. They are in love. They are anxious that their marriage will work. The chaplain is missing an excellent opportunity, if he does not stress the importance of the strength of faith in a good marriage. The chaplain should inquire into their religious background and training so he can judge whether differences noted in convictions will be likely to cause trouble.

The chaplain should cause them to think of the pattern of religious expression they plan to set up for themselves and the children likely to come. Will this plan be difficult due to differences in past training? Will it be adequate for the strengthening and beautifying of their relationship? Does it make provision for private and family expression as well as public worship? The need for each should be explained.

A couple should know that loyalty to God helps people be loyal to the best in each other and in life itself. They should be confronted with the fact that religion is not only a communion with God but a means of deeper communion with each other, and with a larger fellowship, which they need and

which is good for them.[1]

If the problem of the Catholic-Protestant marriage exists in a given case, a great deal of time should be spent on making sure both parties understand all that is involved. Surveys indicate that more than half of all young people would be willing to marry a person of another faith if they were in love. Statistics reveal that as many mixed marriages are performed by Protestant clergymen as by Catholic priests, and studies consistently reveal that there are more failures in mixed marriages than in any other kind except those involving persons who profess no religion. These facts should impress the chaplain with the importance of a wise confronting of this religious issue before consummating a marriage.

If a couple are going to recognize the spiritual qual ty of valid marriage, they should also recognize the necessity of keeping the avenues of communication open between themselves and God. They should recognize their need for private and corporate communion. Who will more consistently remind them of their need for tolerance, adjustability, good sense, and reverence for each other than the church? Who will more consistently insist that their relationship be marked by dedication, self giving, and the spirit of the Golden Rule, than the church? The spirit that brings a couple to marriage can best be sustained and strengthened over the

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[1]Woods, op. cit., p. 21.

years if they seek the help of God, using His instrument for the accomplishment of His will, the church. Bringing good character to marriage is commendatory, but if the marriage is going to be a proper union of two spiritual beings, there must be spiritual nourishment. Kindred spirits must reach and keep in touch with God. It is the duty of a chaplain to stress the importance of religion to the health of a good marriage.

If the couple have attended the Marriage Clinic, there will be little need for dwelling on sex in the private interview beyond giving the persons a chance to ask any questions which they might have in this area, and to reiterate the fact that sex has a natural importance as a foundation of marriage and its right use is a key to the making of other adjustments.

So important is the sex factor in marriage that the chaplain has no right to assume it will be no problem for a couple, that the doctor will handle best what needs to be said, or that the couple can be depended upon to read what is good for them. If he is not certain that they are well informed by virtue of their attendance at the clinic, he should make sure they are properly instructed.

This can be done in one of two ways. The choice should be left up to the couple. He can arrange a private session for the couple with the clinic doctor, or he can instruct the couple himself. If the chaplain instructs, he should stick to the material which can be verified by medical authority.

One method used by chaplains in the Memphis program was to give the couple a chance to take the Sex Knowledge Inventory. They were encouraged to work separately without any consultation. The results were analyzed carefully, and at the next interview such information was imparted to them as was deemed necessary to clear up their misconceptions and to deal with those areas where the test seemed to indicate they might have trouble.

The chaplain should remember that premarital counseling which overstresses sex is as bad as that which passes over it as too delicate a matter for a chaplain to handle at all.

So important is the intelligent approach to sex and a wholesome emotional attitude towards it, that a chaplain cannot afford to run the danger of leaving a couple in ignorance when skillful handling of the subject on the level of a particular couple's need will help them deepen their love in marriage.[1]

The importance of children and the need for some knowledge of birth control are handled in the clinic. If the couple have not attended the clinic, the chaplain should at least stress the importance of a common desire to have children. He should mention the correlation of this common desire with happiness and stability in marriage. It is the desire for them, more than the having of them, that corre-

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[1]Woods, op. cit., p. 25.

lates with happiness in marriage.

If nature should prevent a couple from having children they desire, the possibility of adoption should be carefully studied. No couple, not well adjusted however, should ever complicate their problems in relation to each other by introducing a third personality through adoption.

The chaplain should make it clear that a prime function of marriage is the procreation of new life and that birth control is not a means of avoiding this responsibility but rather a method of controlling the number of new lives produced. There must be recognition of the value and dignity of life, and recognition, through self control or artificial control, of the responsibility to produce no more than can be properly nurtured. The health of the mother, the earning capacity of the father, and the best interests of the children make spacing of children and limitations of numbers common sense.[1]

It is not improper at all for a chaplain to discuss the various methods of birth control with a couple. He can be helpful in pointing out the necessity for a wise choice among many methods and the need for a willingness to accept with warm welcome the living products of method failure. The chaplain should advise the couple to make their final decision on a method of birth control only after consultation with

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[1]Woods, op. cit., p. 26.

a physician plus discussion and agreement between themselves.

"Marital Counseling in Relation to Planned Parenthood," obtainable through the Planned Parenthood Federation of America, 501 Madison Avenue, New York, is a good source of information for chaplains counseling in this area.

A couple should be reminded in the private interview that money is both a test of character and a test of adjustment in marriage. The successful handling of money matters in marriage requires teamwork. Those who have had a great deal of freedom, in spending liberal quantities of it, are the ones who need most to be reminded of this fact, for their adjustment to a situation requiring restraint and teamwork could conceivably be difficult.

If the couple has not been checked out in this area at the advanced session of the clinic, the chaplain should instruct them, using the clinic material as a general guide. The couple should be reminded that studies reveal it is the way people use and share money rather than the amount of income, above that needed for bare necessities, which is significant to happiness in marriage.

Each premarital conference should end on a spiritual note no matter how severely practical a level it has been on at various points during each hour. If the chaplain has been faithful to his duty, all that has been said has been related to a forthcoming marriage which he prays will be dedicated by the couple to God and to each other, for the purpose of

creating a new unit of life filled with love.[1] The chaplain should invite them to pray briefly with him, asking God to enable them to be of such a mind and heart that He will be able to use this opportunity, provided by a mutual love, to serve His purposes by the fostering of their own growth in love and happiness together.

It will be up to the individual chaplain to decide how many sessions he feels he needs to properly prepare a couple for their marriage. If, due to the pressure of time and circumstance, only one session can be held, it might be well to have an outline to insure that certain significant points are covered.

Dr. Burkhart uses eight questions for this purpose. It gives the individuals a chance to express their views on issues of major importance to them. These questions are: (1) Are you really in love? (2) Are you ready for marriage? (3) Can you build true companionship that will grow with the years? (4) Have you faced the problems of marriage frankly? (5) Have you thought through a budget? (6) Why will you want to go to a doctor? (7) Have you prepared for the greater Sacrament of marriage? (8) What part is God to have in building your home?[2]

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[1]Woods, op. cit., p. 27.

[2]Roy A. Burkhart, A Guide for a Man and Woman Looking Toward Marriage (Flushing, N.Y.: Hearthside Press, 1943), p. 47.

After he dealt with these questions, he went over the ceremony with the couple. Dr. Burkhart even challenges some couples to write their own service. This could be a dangerous practice. Dr. George A. Buttrick stresses the need for an understanding, on the part of the couple, of all that is in the service. He allows them the privilege of choosing one of several good services if they do not like the one of his denomination, the Presbyterian service written by Henry Van Dyke. This method would guarantee a service rich in spiritual content without denying the couple some freedom. Some chaplains will be bound by the requirements of their churches to use the rituals of their own denominations exclusively. Where this is the case, a chaplain should explain it to a couple who could possibly represent two denominations other than the one represented by him and they might wonder why a service of a third denomination is forced upon them.

In addition to a thorough explanation of the mechanics of the service and the meaning of the elements of the service itself, the chaplain should allow ample time for a good rehearsal and be on hand to supervise it himself. Every chaplain would do well to read Emily Post on how a wedding should be conducted in simple dignity. A chaplain who knows what should be done, and who goes over the details of the ceremony with all members of the wedding party at a rehearsal conducted in the exact place where the wedding will be held, is doing his part to make the wedding both an occasion of simple dig-

nity and a vehicle of spiritual power.

The privilege chaplains have of properly preparing a couple for marriage, and finally officiating at their wedding is tremendous, and every one should strive to make the most of it as a minister of God and servant of men. No chaplain can do all that needs to be done in this important field of marriage preparation. Every chaplain, however, should prayerfully consider whether or not he is doing all he should as a good minister of Jesus Christ.

APPENDIX "A"

MARRIAGE CLINIC - CONFIDENTIAL DATA

NAME _____ RATE _____ AGE _____

ACTIVITY _____ SERVICE NO. _____

MARITAL STATUS _____ SINGLE _____ ENGAGED _____

MARRIED _____ DIVORCED _____

NO. OF CHILDREN IF MARRIED _____

HOW DID YOU HEAR ABOUT THE CLINIC? _____

REASON FOR COMING:

MARRIAGE PROBLEM _____ INFORMATION _____

CURIOUS _____ PERSONAL PROBLEM _____

HOW SOON DO YOU EXPECT TO BE MARRIED? _____

DO YOU WISH PRIVATE CONFERENCE WITH DR.? _____

AND/OR CHAPLAIN?_____

This card was designed for use at the clinic by Chaplain C.C. Bachmann. There were 500 attenders of the clinic between June 1953 and August 1955. 116 have attended an Advanced Session. 66 have attended two sessions and 27 have attended three times.

The age of the students ranges from 16-35. Since most of the personnel are "A" School students the vast majority are young--being in the 18-22 bracket. Slightly less than 7% were married. The following is the distribution:

Age not given	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	35
74	2	7	46	99	112	62	41	21	18	3	4	2	3	2	1	1	1	1

Marital Status	
Engaged	196
Single	181
Married	34
Divorced	6

How soon do you expect to get married?

Under six months	142
Between 6 months and one year	46
One year or more	37
Later	106
Not checked	59
Undecided	45

How did you hear about the clinic?

Station newspaper	69
Plan of the day	81
Friend	83
Indoctrination lecture	105
Character Guidance	51
Church or bulletin	28

Reasons for coming to the clinic:

Information	306
Curious	47
Personal Problem	29
Marriage Problem	9

Do you desire a conference with the doctor and/or the chaplain?

With the doctor	37
With the chaplain	66
With both	12

Figures for each category do not total 500 due to the fact that all men did not completely fill out their data cards.

APPENDIX "B"

THE MARRIAGE CLINIC

Statement of purpose:

It is the purpose of this clinic to provide information and instruction on the physiology and the psychology of sex and marriage and the inter-personal dynamic relationships that exist in the venerable institute of marriage for all personnel who are interested in studying these aspects of marriage and personality adjustments.

Sponsorship of the Clinic:

The Medical and the Chaplains Department have direct supervision and leadership of the clinic. Dr. Vance Senter, Director of Clinical Medicine and Chaplain C. Charles Bachmann are co-founders. Appointments for private consultation with the Doctor or the Chaplain may be arranged.

Subject material to be covered:

The material to be covered by the Doctor is concerned with the anatomy of the body as it relates to the matter of sex and physiology as it relates to functioning of the body, the reproductive systems, and the factors which contribute to marital sexual harmony.
The material to be covered by the Chaplain is concerned with the personality development in individuals considering marriage, the literature and readings available in the station library which may be pursued on an individual basis, the problems that bring individuals to the clinic, and which the individual would like to pursue in discussion of marriage either while in the service or after leaving the service.

Participation:

All hands are invited to participate to the level of their interest. The atmosphere is to be of an informal and open discussion type meeting with maximum opportunity for questions concerning marriage and sex as related to individual needs. Feel free to interject any comment or question at any time during the discussion.

Some have felt that more than one session is required to absorb all that is being discussed so that you may participate as often as desired. The Clinic will be open every 2nd Monday in the Northside Dispensary at 1900.

Information cards:

The information cards which you fill out will be treated in a confidential manner as all medical and personal data are treated by the Doctor or Chaplain. This record is made for evaluation of the program.

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This form, originally prepared by C.C. Bachmann, was given to all students attending preliminary sessions of the marriage clinic at the Naval Air Station, Memphis, Tennessee from June 1953 to August 1955.

APPENDIX "C"

SIGNIFICANT COMMENTS OBTAINED BY CHAPLAIN J.FLOYD DREITH FROM MILITARY PERSONNEL WHO HAD ATTENDED THE MARRIAGE CLINIC,NAVAL AIR STATION, MEMPHIS, TENNESSEE

SUBSECTION (1):

COMMENTS MADE BY SINGLE MEN:

"I got rid of a lot of bum dope. I have a much greater appreciation of a woman, physically, emotionally, and temperamentally. It not only gave me a better understanding of marriage but placed the concept of marriage on a much higher level."

"As a result of the marriage clinic, I broke off my engagement. I did so because I simply found out that I was not ready for marriage. Although I asked my fiancee to wait two or three years, she refused to do so and our love affair is at an end. Whereas this hurt at first, I feel good about it now since I am convinced that when I do get married, my chances of happiness will be greatly increased."

"All I know about sex I had picked up in conversations with others of my own approximate age. As a result, I had the idea that sex was dirty and something that one should not speak of openly. Now I find that sex is clean and in accordance with the way God made us and intended us to be."

"I had planned to get married this summer but after attending the Clinic, I was impressed by what the chaplain said concerning the qualities for marriage and find that neither my intended bride nor I have them. As a result, we are postponing our marriage until I complete my hitch in the Navy, which is approximately three years from now."

"I came away from the marriage clinic feeling that sex is something noble and sacred and I am going to keep it that way."

"I am a Protestant engaged to a Catholic girl. The Clinic helped me to understand the problems involved in a mixed marriage and the adjustments which will have to be made. I have written to my girl about it and she and I are going to try to work it out in line with what the chaplain said. It is a big help to know what the problem is and how others have solved it."

SUBSECTION (2):

THE FOLLOWING COMMENTS WERE OBTAINED FROM MEN WHO WERE SINCLE WHEN THEY ATTENDED THE CLINIC AND HAVE SINCE MARRIED:

"I took the Sex Manual and went over it with my fiancee before we were married. We found this very helpful. The fact that both of us knew what the other one knew was of great value. Our adjustment to each other was easy and rapid. As a result, we are always frank with each other which helps. I strongly recommend that both parties to the marriage attend the Clinic together. Ours has been a partnership marriage from the beginning which extends to all areas of common endeavor."

"The marriage clinic was of great help to me in adjusting to the marriage relationship. Whereas our adjustment is not perfect, we are learning rapidly and will try to practice what I got at the Clinic which I have discussed with my wife. We have been married two weeks."

"I found the Clinic of tremendous value in these early weeks of my married life. I plan to attend it again together with my wife as I feel it will be of great help to her also."

SUBSECTION (3):

THE FOLLOWING COMMENTS WERE OBTAINED FROM THOSE WHO WERE MARRIED PRIOR TO ATTENDING THE CLINIC:

"The Clinic confirmed some of the concepts which I had about marriage and gave me a much better understanding of the total relationship than I had had before. I now understand my wife much better than I did and that understanding is reflected in our relationship with one another. I have had no problems in my marriage."

"I attended the Clinic because my marriage was not working out. We just didn't seem to hit it off. While we still have considerable difficulty getting along with each other, I am trying to practice what I learned at the Clinic and I am making progress. I feel that it is just a matter of time and we will both be completely happy in our relations. I strongly recommend that couples attend the Clinic together before they get married."

"I have been married and divorced. Some day I expect to remarry. The Clinic taught me much about the mistakes that I had persistently made in my previous eight years of married life. When I remarry I will know what kind of a girl to look for, what to expect of her, and what she expects from me. I have every confidence that the next one will take. I only wish that I had attended such a clinic before I married the first time."

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